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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

DISESTABLISHMENT REPUDIATED.

"Church and Queen!" "Disestablishment and Republicanism!" So, it has come to this. It is very soon—too soon, we should say—for a Liberal Government to betake itself to such extreme "cries." It may be hard pushed, but surely the time is not yet come for roaring out "Murder!" It really seems to indicate what very few, and they only the very sanguine, friends of disestablishment, have deemed rather more than possible—namely, a rapid approximation by the present Administration to surrender on the question of State-Churchism. We advise our readers not to give themselves up to the fascinating inference. We do not believe—age and experience, perhaps, predispose us to scepticism—that we are so close upon "the beginning of the end" as some recent Ministerial speeches might be taken indirectly to imply. Suspicion is the natural consequence of too much protestation. When we hear a small social party, who are going home at a rather advanced stage of the small hours after midnight, screaming in concert, and at the top of their voices, "Britons never, never, never shall be slaves!" we quietly draw our own deductions, and we fancy that they are not quite in keeping with the exaltation of feeling which rather impotently displays itself in such superfluous boasting. Mr. Gladstone, as we understand, entertains no present intention of supporting Mr. Miall's motion in favour of disestablishment. Well, after what he said last session, those who desire to uphold that motion cannot suppose that he does—*as yet*, at least. Nobody, judging from his past career, indeed, can say that he will not put Mr. Miall's suggestions into legislative form before he finally retires from public life. It is not by any means certain whether he will do it, or whether Mr. Disraeli will do it, or whether the responsibility and the work will at last devolve upon some rising statesman. But it is hardly discreet for Mr. Glyn, the Liberal whip, to link together the Church and Queen, piety and loyalty, disestablishment and republicanism, as he did the other day at Shaftesbury. It is hoisting a signal of distress. It shows that he is hard pressed. When the chief mate takes to the boats, nobody thinks much of the chances of the ship. When the shouts of men mingle with the screams of women, it is usually thought safe to come to the conclusion that *something* is the matter. Mr. Glyn, it is true, has put his foot down on the policy of religious equality in England, as if he were a President Lincoln—but then nobody who knows him doubts that, when the suitable moment comes, he will take his foot up again.

The hon. member for Shaftesbury, in addressing his constituents, is reported to have spoken to the following effect:—

> The Tories charged the Liberals with the intended subversion of the Church and the House of Lords. He denied that the Liberal party intended anything of the kind. He disclaimed their being a party to the disestablishment of the English Church. He disclaimed that they had any sympathy with Republicanism, or that they wished to have a House of Lords, not hereditary, but created by election. These were not the views of the Liberal party, though some few of its members might entertain a feeling of the kind. The majority of his party he was convinced would never vote for Mr. Miall, but would give their adhesion to Mr. Gladstone, who wished to see the Church continue as the Church of the people. So long as the Church was true to itself, so long would the Liberal party uphold it, and nothing, he was sure, would ever induce him to go into the lobby with Mr. Miall, or any of his supporters. He would allow no one to say that the Liberal party was in favour of Republicanism. They were as true to their Church and the Queen as any class of the community.

Of course, this shrieking would make us tremble in our shoes, if we did not remember that the same high tone is not at all unusual with our hon. friend the Whip, when he is intent upon driving into the lobby as large a majority of members as he can for the First Lord of the Treasury. That he should take upon himself to speak so authoritatively for the Liberal party is, doubtless, a gratification to himself, and does us no great harm. But he would be wiser, perhaps, not to pledge his chief too deeply—for, inasmuch as Mr. Gladstone has got hold of a root-principle, has a logical mind, and, when the time comes, will be bold enough to carry out his convictions, there is some danger lest his lieutenant should too thoughtlessly increase his difficulties, should he hear the hour for action strike. Mr. Glyn has a right to pledge himself as deeply as he pleases, but we don't know what or who has authorised him to speak in the name of the Liberal party; least of all in regard to their programme of the future.

A word or two from Mr. Goschen at the Colston dinner at Bristol on the same subject may as well be noticed before closing our remarks. It is not that they reveal anything we did not know before—language is given to Cabinet Ministers to conceal their thoughts—but that they indicate an anxiety on the part of the Government to hold itself as long as possible in suspense in regard to the policy of disestablishment. "We know," he said, speaking in the name of his colleagues, "what we owe to the Dissenters of England. We know that we should not have been in power but for them, and that we could not remain in power if they separated from us. But we know also that Dissenters would not wish us to budge one inch from the course we have thought right, if we could not honestly and conscientiously fall in with their views. We hope still to command your confidence, but we do not wish it to be understood that, because of the power of the Dissenters, we shall adopt any particular course not commended to us by our own sense of duty." This, surely, is meant to mystify those to whom it was addressed. We are not authorised to speak for Dissenters, but, at any rate, we can speak for ourselves. So far as we are concerned, we do not wish that the members of the Cabinet should deviate one hair's breadth from the views they conscientiously hold, in order to meet our views. We take it for granted that they will not adopt any course not commended to them by their own sense of duty. In other words, we expect them to be honest. But, then, we think it not unbecoming either our present character or our past history to be honest also. When we regard the proper time as having come, we also shall take the course "commended to us by our own sense of duty." We shall not be deterred by the power of the Cabinet, however great, from giving political expression to our convictions. It would be a misfortune to our cause that it should be taken in hand by unconvinced men—but if the members of the existing Government cannot coincide with us, we shall ask them to step aside and make room for others who can. Mr. Goschen has showed us what will be the game of Ministers. Our game will be the counterpart of theirs. We shall be guided, not by their conscientious convictions, but by our own.

NEW ALLIES.

It is always a matter of congratulation to railway shareholders when large amounts of hitherto unproductive capital begin to yield returns. The general who commands the larger army, but who has had considerable forces locked up by the clever manœuvring of his opponent, feels victory within his grasp when at last he succeeds in bringing all his troops to the front. And with some such feelings as these the friends of religious equality may well contemplate the movements which have been recently observable amongst large and influential denominations upon whose ultimate aid they have always counted, but whose action in regard to disestablishment has hitherto, from a variety of causes, been held in abeyance. It is certain, that if all who are separated from the Anglican Church by religious conviction were to unite with those, whether Churchmen or otherwise, opposed on other grounds to the principle of an establishment, the next general election following such a union would return to Parliament a decisive and indeed overwhelming majority, pledged to carry out more consistently and completely in England and Scotland the ecclesiastical policy already applied to Ireland. During the existing generation our weakness has lain, not in any real predominance of hearty Episcopalianism in the electoral body; but much more in the timidity, or at all events the neutrality, of those who ought to be actively with us, but who have been kept out of action by astute appeals to faithless fears, by dread of what the Pope might do if there were no battlemented Establishment to resist him, by sentimental dreams of royal "nursing fathers" or "nursing mothers" to the Church of Christ; or by the hope, growing ever fainter, that by some impossible ecclesiastical reform a way might be made for their own conscientious reunion with the so-called National Church. But one by one such delusive fears are being reassured; or the prick of the treacherous reed, fondly regarded as the staff of Protestant confidence, has startled deluded souls with new and more genuine alarms; or bitter experience has proved, that whatever latitude might be extended to cultured indifference and superstitious tradition, no liberality was to be expected by any outspoken heresy on the great saving doctrines of priestly orders and Episcopal succession. The motives of new adherents may be various, and are all alike entitled to our respect. But the one result is a new and ominous concentration of power on the accomplishment of the measures which we advocate.

It is notorious, for instance, that the position of the Wesleyans in relation to the Establishment is much more generally hostile than it was twenty or thirty years ago; and we shall be much mistaken if their expected deliverances on the education question do not furnish a fresh illustration of this. That the Free Church of Scotland is rapidly coming to a distinct resolve in favour of disestablishment, is abundantly clear from recent utterances. And now, as our readers would see from the proceedings of a meeting reported in our last week's issue, the English Presbyterians, if their opinions may be judged by the words of their most eminent men, are feeling that the time is come when they can no longer hold themselves aloof.

It is to be observed that the bewildered and bewildering decisions of the Privy Council Committee, which have been the cause of such exultation to the Broad-Church party, and which have been supposed to insure the life of the Establishment by the proclamation of its omnivorous spiritual appetite, have been precisely the influence which has gathered hitherto neutral parties to the destruction of their hopes. Indeed the fallacy underlying the calculations of advocates of "comprehension" has been so patent, that it is a wonder they should ever have afforded the slightest comfort. This is not the place to discuss the true principles of comprehension. We insist only on plain matters of fact, when we say, that the policy is suicidal which, in order to retain some score of extreme Ritualists or Latitudinarians, unites a hundred thousand hitherto neutral observers in active and aggressive opposition. In vain the Archbishop of Canterbury assures his clergy that the "Bennett Judgment" was the best possible counsel of peace for the Establishment. It appears likely to prove the last straw that breaks down the camel-like patience of much-enduring Protestants; and in particular, as we gather from the speeches made at the meeting already referred to, it seems to have proved to English Presbyterians that the Establishment is not only worthless but is inextricably bound up with abuses against which they are constrained to protest. "Such an Establishment as now exists," says Dr. Donald Fraser, "is indefensible. On the plea of supporting Christian truth it cannot stand, because it is spreading pernicious errors side by side with vital truths. And on the plea of comprehensiveness it cannot stand, because it is at once too comprehensive and not comprehensive enough. It includes Ritualists and Rationalists, but it excludes and pushes into the cold shade of social inferiority hundreds of thousands of the best Christians in England. This cannot long be endured; and however we may take our own way of expressing our opinion, I doubt whether it is consistent with our duty or our dignity as a Church to keep silence." We reprint these words because of their weighty import, and because in congratulating the English Presbyterians so far as they are here represented on so manly a decision, we do not wish in the slightest degree to exaggerate the extent of Dr. Fraser's agreement with ourselves. If we understand him rightly, he still thinks it the duty of the State to support the true Protestant religion; and if the decisions of the Privy Council had been different, he would have been content to maintain a neutral or even a favourable position. Our view, on the other hand, is that the State, as a State, cannot maintain true religion, however much it tries; because such a work is altogether beyond the range of political power. But we have observed that when men are once convinced of the practical impossibility, under existing circumstances, of applying political power to the maintenance of the religious views which they approve, they not unfrequently reconsider the whole question of the relations of Church and State; and are led to the conclusion, first that their ideal of the connection of the two is one that never *was* realised; next to the confession that it never *can* be realised; and finally to the opinion that it never *ought* to be realised, in as much as it contains ineradicable elements of incongruity.

Dr. Fraser's observations on "the Independency which has made English Dissent so desultory and uncertain," seemed to us, whether so intended or not, to bear somewhat hardly on the Churches which form the firm compact centre of the forces on which we have to rely. It is true that the speaker did not use the word in any sectarian sense. For he referred also to the doctrine of "Independency so commonly held by the English clergy," as a difficulty in the way of ecclesiastical reform. Now, if Dr. Fraser meant by Independency, as we presume he did, needless separatism on matters on which we are agreed, and a consequent loss of the power which would be given by combination, we do not think that can be fairly charged against the Churches which are usually distinguished by the name. For many years past they have had a clear and definite policy on the ecclesiastical affairs of the nation. And if on the education question there have been some differences of action, it has been mainly because many did not see the extent to which ecclesiastical policy is involved in the Elementary Education Act. But, in regard to the inroads of Romanising practices on the English Establishment, or in the resolve to repudiate, at all hazards, any complicity with a temporising policy on matters of vital religion, what is usually understood by Protestant Independency has held without deviation, and we may say with perfect unanimity, one consistent, clear, and practical course. Protestant Independency has constantly maintained that no peddling reforms of a thoroughly rotten institution would be of the slightest avail. Its unequivocal policy has been, for the Establishment utter abolition, for the Episcopal Church unreserved freedom. And had those who have agreed with Protestant Independency as to existing evils, seen their way sooner to an agreement on the only practicable remedy, the hour of victory would have struck before now. We make no complaint. Our new allies have now, as they always had, a perfect right to judge for themselves as to the consistent interpretation and most advantageous application of their principles. But we should fail in our duty did we not repudiate the idea that the freedom of action given by Independency need be the slightest hindrance to the resistless concentration of united effort for measures on which we are agreed. We do not ask Wesleyans or Presbyterians, any more than we ask Episcopalian supporters of the Liberation movement, to say one word or to join in any act inconsistent with any ideal views which they still may hold. But we do trust that now, when such large and important non-episcopal denominations, which had formerly hoped for other issues, have come to the conclusion that practically our remedy for existing evils is the only one remaining, there may be effected a united organisation of political power, such as shall tell with decisive results on some future general election.

ECCLESIASTICAL NOTES.

Some years since the Archbishop of Canterbury took the bold step of advising any clergyman who chose to do it to break the law. The matter under discussion was the reading of the burial service over immoral persons, and the Archbishop publicly justified any clergyman who should not choose, in this instance, to obey what he had sworn to obey. This is not a question of very deep casuistry; any honourable man could solve it in a second. When a person is paid to do a certain work, has sworn, when he receives his authority, that he will do it, and his conscience afterwards pricks him for discharging it, there are only two courses open to him; either he must obtain an immediate and formal discharge from that duty, or he must surrender his office. In this instance neither archbishop nor bishop, but the State only, could give him a discharge. The State has not done so, and the engagement of the clergyman remains as it was.

We have now, however, another Episcopal authority following the Archbishop of Canterbury. We are informed that complaint has been made to the Bishop of Lincoln of a rector in his diocese having declined to read the words of the burial service over a parishioner of immoral life, and that "the bishop has written in reply to say that in dealing with such unhappy persons it is the clergyman's duty to bring them to repentance, but that, if he conscientiously feels that there are expressions in the Burial Service which he cannot use, he is not to be condemned for leaving them out, seeing that when the rubrics were last settled there were means of enforcing discipline against the laity as well as the clergy." Here we have by Episcopal writing, one of the most remarkable declarations ever made. The forms of the burial and all other ecclesiastical services have been settled by law; they were even reconsidered by the bishops, of whom the Bishop of Lincoln was one, so late as the beginning of this very year; they are sworn to by the clergy, and now a bishop comes forward and tells one of his clergymen that he is to be guided by his conscience as to whether he will obey the law or not. *We* say so, of course; for we are Nonconformists, and conscience has driven us out of the Church, but, good heavens! who ever heard of a conscience like this, and what is it likely to lead to? If a clergyman is to be at liberty to leave out one service, why not two, or three, or half-a-dozen? Why not add to the services, as the Ritualists have done—do anything that he pleases, and so convert the Church into an aggregation of all denominations, with all sorts of observances, rituals, creeds or no creeds, rubrics or no rubrics?

Several bishops have lately said some rather indiscreet things—Bishop Ellicott, for instance, regarding the agricultural labourer and the Attorney-General, and the Archbishop of Canterbury regarding the heathen; but probably no one has made so indiscreet a remark as that of the Bishop of Lincoln. The *Pall Mall Gazette* sees very clearly, what, indeed, is very obvious, what it may lead to. It suggests, for one thing, that it may "contribute towards the dissolution of the Church as an Establishment." It regards the words as a "straightforward proclamation of anarchy." It sees the difficulty, recognises all the troubles of conscience, thinks that in this case the bishop has cut the knot, but "at what cost?" Two items of the cost may be specified,—

> Of course, if a clergyman has the right to omit part of the Burial Service, he must be equally entitled to omit part of the Communion or the Baptismal or any other rubrical service. And it would not be easy to say why, if entitled to omit he is not also entitled to alter and to add.

This is, substantially, what we have said; now take the other item:—

> The moment a bishop has himself authorised departure from the plain words of the law, as in this instance the Bishop of Lincoln is reported to have done, his authority is at an end. He may find partisans to praise him, but he will find that these very partisans are the last men to obey him. The consciences of those compact and resolute brigades of young clerical aspirants who throng our ecclesiastical meetings to cheer or growl in chorus are far too delicate to allow of any such submission. We cannot therefore but anticipate from this decision of Bishop Wordsworth's a considerable accession to the disorganising causes already at work within the Establishment. He is so nearly in the right that his defection from broader and more constitutional views of that right is only the more dangerous. The road to revolution, like another road we wot of, is assuredly paved with good intentions.

The reflection is forced upon us as the last thought on this case—Suppose the burial had been suspended, and the clergyman had been compelled to perform his duty? Another last thought is that of course this particular clergyman did not take any fee; and, last of all, that probably he never violated the rubric by reading the service over a Christian but unbaptized Dissenter.

We have another clerical case. The *Boston Guardian* reports some proceedings at the Assembly Rooms of that borough on the retirement of the late mayor, when the Nonconformist ministers were expressly excluded from the usual toast to the clergy, &c., and the exclusion justified. The vicar justified it. He said, we are told, that it would be shocking to include possible Mormonites, &c., in such a toast. There was a Nonconformist magistrate, Mr. J. H. Small, present, who had the pluck and consistency publicly to protest against the course. But after all, who is the worse for it, the vicar or the Nonconformist minister? If you want to injure a man who is intolerant, let his intolerance have its full swing, just as if you want to injure a mean man the best way to do it is to let his meanness go unchecked. That is the way effectually to harden men's hearts, but who could gloat over the spectacle of their hardening? and who would systematically set to work to give such men full swing for the development of bad passions? So the vicar is the worse of the two for this omission. And besides, as we read in the *Boston Guardian*:—

> We hold that it is no part of the duty of a municipal body (and this it must be remembered was a civic dinner) to judge between creeds, and the toast surely should have embraced all or none of the ministers whose arduous work in Boston brings them into daily prominence and deserved respect. There are in Boston about three times as many ministers of *other denominations* as there are belonging to the State Church, and who, as may be supposed, in the aggregate preach three times as many sermons, and conduct three times as many services as do their State-Church brethren; and all without State pay, and whose churches are free from, and therefore independent of State control—and Bennett judgments to boot. We humbly think that the faithful, earnest, and hard-working ministers of such churches have a better title, and a higher commendation, to the recognition and good-will of the municipal body, than the few State Church clergy within their jurisdiction. The latter are installed without reference to a living soul in their congregations; can buy their so-called livings—or rather the cure of souls—by auction or private contract as per public advertisement; can hold them despite the feelings of their flocks, and may represent all or any of the conflicting creeds of the three large contending sects, which, although enjoying State pay, are tearing "the Church" to pieces by their scandalous schisms; whilst, on the other hand, the Nonconformist ministers are chosen, and hold their positions by reason of merit, their piety and talent being their "title to holy orders," and they rely for support simply on the love their flocks bear them.

We have never felt this matter of toasts to be much more than an amusing specimen of clerical intolerance and boorish bigotry, but it is a straw that

shows which way the wind blows. Never mind the straw, but turn the current of the wind!

How unhappy, dreadfully unhappy—must the members of the Church be! Do the members of any other sect go about all over the country, expressing their dissatisfaction with matters of doctrine, discipline and worship in their own Churches? Could such a thing be possible? What would be said if they were always crying out, "Reform us! Let us be reformed! Oh, please do reform us!" Here we have the last specimen of this sort of thing—the proceedings of the Yorkshire Church Association. The opening service was conducted by the Rev. E. Garbett, who asked for unity, simple unity. Now, immediately afterwards, it was seen what unity there was, for the Bennett Judgment was denounced and Mr. Garbett himself sided with the Evangelicals. Then came the working-classes, then comprehension, then reform of Convocation, and Romanism, and so on. Reform you? Yes; only wait!

Lord Lyttelton, the Chairman of the Endowed Schools Commissioners, has condescended to reply to such attacks from Churchmen as we noticed in these columns last week, although, or our memory serves us very badly indeed, his lordship, who is a salaried official, has certainly never attempted to justify, in any case, the course which the commissioners have sometimes seen fit to pursue towards Nonconformists. With regard to the attacks of Churchmen, Lord Lyttelton says, that first, as to clergymen being excluded from the governing bodies of schools as *ex-officio* members, that it is not from the choice of the commissioners nor according to their opinions, for, ingenuously says his lordship, "in almost every case we should wish to place the incumbent of the parish in that position. But the law officers of the Crown informed our masters, the Education Department, that they held that measure to be illegal under the Act." The sympathy of the commissioners with the Church is therefore undoubted. Next, as to the visitatorial power of bishops. There also, it is urged, the commissioners cannot help themselves. Lastly, as to the "main intentions of the founder." Here, too, Lord Lyttelton remarks, that the Act goes on to say, "by placing a liberal education within reach of children of all classes." Certainly it is fortunate that the commissioners are bound by Act.

We often read exaggerated statements from clergymen, but we scarcely expected one from Canon Gregory. Yet we find the following from a speech of the canon delivered at Blackheath a few days ago:—

> The State was wise in recognising the great principles established in these schools, and they had the blessing of God upon them. Now we have altered this state of things: between the years 1840 and 1870 men have come to say they can do without God; they practically exclude God. The representatives of the people say that the State shall not, by means of taxes levied on the people, contribute to any recognition of the religious teaching given; hence practically the State has denied God.

What does the canon suppose can be the use of this?

THE DISESTABLISHMENT MOVEMENT.

DROYLSDEN.

On Tuesday of last week the Rev. Charles Williams delivered a lecture for the Nonconformist Association at Droysden, on the "Relation of the Free Churches to the question of Religious Equality." The chairman, Mr. Joseph Constantine, in introducing the lecturer, urged the meeting not to rest until they had secured full and complete religious equality. Mr. Williams then proceeded to review the Nonconformist position, treating the question mainly from an historical point of view; after which he stated and defended the demands of the Nonconformists at the present time. Mr. Peter Finch, who said that he was a staunch supporter of the Church of England and of the Protestant faith, asked if Mr. Williams would accept a challenge to meet an opponent, and debate with him the subject of that evening's lecture on the platform in the Mechanics' Institution in that town? Mr. Williams: I will meet any opponent you choose to bring, and debate with him this question. (Applause.) It was then agreed that the time for the discussion should be fixed by the challenger. Another gentleman questioned the accuracy of the lecturer's statistics as to the number of sittings provided by the Established Church and Free Churches, and said that they altogether disagreed with figures which he held in his possession, and which had been obtained from a most reliable authority. Mr. Williams said he had quoted from the 1851 census returns. The lecturer was then questioned as to his statement with reference to their being a far larger number of Churchmen in English gaols than members of any other body of worshippers. A gentleman in the body of the hall said that in Liverpool the great majority of the prisoners were Roman Catholics. Mr. Williams, in replying, said it might be that that was the case in Liverpool, but he had spoken of the country generally, and not of a particular town, where a different state of things might exist. Votes of thanks were given to the lecturer and the chairman, and the proceedings terminated.

STOCKTON.

Mr. Warren, secretary of the London Church Defence Institution, lectured in the Borough Hall, on Friday night, under the auspices of the local Church Defence Association, on "Disestablishment." The mayor presided, and was supported by several clergymen and gentlemen, but the attendance was very small, and the proceedings altogether very flat; some questions, at the close, being politely bowed out, Mr. Warren pleading that he wanted to get to Durham that night, once more to enjoy cathedral service there next day, before Mr. Miall was successful, and the place was converted into a singing saloon.

On Tuesday, Pastor Gordon, of Darlington, replied to Mr. Warren, in the Temperance Hall. Mr. J. Taylor was called to the chair and very cordially introduced Mr. Gordon. Mr. Gordon proceeded to review the statements made by Mr. Warren, and when he sat down was cheered again and again. The Rev. Mr. Fawcett, curate of Thornaby, then advanced to the platform, amidst great cheering, and commenced a long address in reply. There was very little, if any, relevance to the lecture, however, and his speech throughout was so broken and ejaculatory, that the audience grew somewhat restive. With reference to the nomination of bishops, he thought that the Premier ought to go to the archbishop, and get three or four names to choose from; and, as for the Liberation Society, he thought it would be better if they spent their money in assisting emigration. He contended for the pious-ancestor theory in relation to Church property, and, at length, hurriedly left the platform. Mr. Gordon briefly replied, amidst great laughter and cheering. He thought that Mr. Fawcett's suggestions should be forwarded to the proper quarters, and as for our pious ancestors, who was the pious-ancestor that lived in the English Channel, and gave tithe of the fish to be caught there for ever? If Mr. Fawcett rose again, he should press him upon that point, and, if not, he hoped that it would give Mr. Fawcett a sleepless night and restless days, till the reverend gentleman settled the question. If Mr. Fawcett did accept voluntaryism with State aid, as he said, it did not save a man from the consequences of taking prussic acid because he took it in water. Where were the Church defenders? Was this Church defence? Mr. Fawcett did not rise again, and, at a late hour, hearty votes of thanks concluded the proceedings, which cannot fail to have exhilarated the Liberation cause in Stockton.

KEIGHLEY.

On Nov. 11, Mr. Gordon lectured at Keighley, in reply to Dr. Massingham. The *Bradford Observer* states that the excitement which was manifested on the occasion of the champion of Church and State appearing was unabated and the hall was crowded before the hour of meeting. The fact that Pastor Gordon had intimated that he would afford Dr. Massingham ample time and the fullest opportunity of replying to what he (Pastor Gordon) said—partaking as the intimation did of the nature of a challenge openly and fairly to discuss the question—seemed to have added new interest to the controversy, and the non-appearance of Dr. Massingham in response to the invitation was looked upon in the light of a shirking from the task of "Church defence" which he has undertaken. Mr. Isaac Holden, who occupied the chair, was received with cheers, groans, and hisses. He briefly introduced the lecturer. Mr. Gordon proceeded to take up, one by one, the statements of Dr. Massingham, dwelling especially on the Church property question. He concluded by an eloquent peroration on the progress of public opinion in favour of the severance of Church and State. A number of questions were asked by several persons present, and a scene of great confusion ensued; and ultimately votes of thanks to the lecturer and the chairman were carried.

NORTHWICH.

A large public meeting, convened by the members of the Northwich Nonconformist Association, in favour of religious equality, was held in the Drill Hall, Northwich, on Nov. 11. The chair was occupied by Mr. G. W. Latham, of Bradwall Hall, Sandbach. There were also present the Hon. Lyulph Stanley, and Councillor Joseph Thompson, of Manchester.

The Chairman dwelt ably upon the disuniting effect of putting one sect in a position of supremacy. Where there ought to be harmony and union it caused a rift which nothing could span across. In every village, parish, and town they saw this rift existing between the Churchman and the Nonconformist. They saw that everything would be level and straightforward, and all the intermediate strata would lie properly, if it were not for what geologists called the great upheaval of the Established Church, which in its upheaval had broken away the strata, and made faults everywhere. (Cheers.) And the result of all this was that the ministers of the Established Church would be angels if they were not so ragged, and the members of the Nonconformist churches would be saints if they were not so crusty. ("Hear, hear," and laughter.) There was a constant dispute between the two, not on account of their religion, but because one religion was favoured and one was not. The first resolution was moved by the Rev. J. Johns. It was as follows:—

> That this meeting, having firm confidence in the principles of religious equality, views with satisfaction the progress hitherto made in that direction, and pledges itself to use all legitimate means for their advancement and legislative recognition. Believing that Mr. Miall, in bringing the subject of disestablishment before the House of Commons, will promote these principles, this meeting desires to give him its earnest and hearty support.

The resolution was supported in an effective speech.

The Hon. E. Lyulph Stanley seconded the motion. He said it was difficult to say anything new upon the question of disestablishment, because he could not help thinking that during the Irish Church agitation the whole subject was completely judged upon its merits; and though of course it must be admitted that the case of the Irish Church was a more flagrant injustice than the English Church, the principles laid down at the time that question was agitated so thoroughly applied to that now before them that he felt rather as if he were about to argue worn-out truisms instead of saying anything fresh and that would be profitable for the future. The extremely sound and instructive remarks of the Chairman, and of Mr. Johns in moving the resolution, had completely covered the ground, and they must all feel that there was no answer to what had been said. He saw that the friends of the Established Church had a meeting at Birmingham the other day in defence of the Church. They were mostly Conservatives, but they brought down a distinguished Liberal to speak on their behalf—Mr. Thomas Hughes. He was a most genial person, and was respected by everyone who knew him; in fact, no one could read his fresh, generous books without liking him. (Hear, hear.) He said some very wholesome things to the Churchmen assembled on that occasion, and came amongst them very much in the same way as a kinsman of his—the Dean of Westminster—did, when he went to a meeting of Conservatives in defence of the Irish Church. He said, "I am the son of a Liberal, I have always been a Liberal, and I hope always to continue a Liberal, and as such I am in favour of Establishment." (Laughter.) That sounded well to begin with; but he went on to say, "I don't attach much importance to endowments, though they are good and useful things; but what I mean by establishment is the advantage of having a lay tribunal to correct the usurpations of ecclesiastical men, and so long as we have a judicial council so long will the church be established." (Laughter.) Mr. Hughes was not however quite so bad. Mr. Hughes used a simile which, had it been sound, would have had some argument and force. He said supposing that in their wisdom and generosity their forefathers had provided a system of reservoirs and aqueducts for bringing a supply of water free of charge to the door of every man,—but supposing there were a certain number of other men who had some mineral spring of their own, some saline mixture, and they said, "We will not have the water which is offered; but we will have our own." They proceeded to set up pipes and conduits; and not content with that, they wanted to interfere with the supply of those who said they did not want to have a private pump in every yard. But even if this were true, he did not think they would be in too great a hurry to pull down the supply. A great deal depended upon the quality of the water supplied, and of course the water agreed with Mr. Hughes. Some people not only did not want to drink it themselves, but thought it was unwholesome and positively poisonous; and they said these aqueducts and reservoirs might be used for other good purposes. They were public property, and might be profitably applied to something else. The water-power would be useful to drive mills, and they thought this public property was doing actual mischief to the people, many of whom were foolish enough to drink it simply because it was given to them. (Laughter.) If they were fighting this question of religious equality merely in the interest of any mortified sect, he did not think they could rouse any great amount of popular enthusiasm in support of the movement, because there was a great mass of apathetic outsiders who cared nothing for squabbles between sects and parties. But if they could show that the present system was not merely a mortification and humiliation to a good many honest people, not merely a temptation to arrogance on the part of others, but that it was a great instrument of political injustice throughout the country, they thought they would be able to show that it was a crying evil, and that this system of a favoured sect—parties who ought to be teaching other things, but in reality taught political strife and class legislation—ought to be put down as soon as possible. Not as a member of the Nonconformist Association, but as one of the great Liberal party, he took his stand against the subsidising of any opinions, and especially of those opinions which were settled 300 years ago by a despotic king and servile Parliament. (Hear, hear.) He could understand a man saying, as Coleridge used to say, that it was desirable to have in this country a body of learned men in every parish like the old school of clergy—intelligent and thoughtful people, who could regulate social and moral matters. But he questioned the propriety of endowing a number of professors of morals throughout the country. If they wanted to get a man to think actively and profitably on important questions, they must try to get him to think freely; but the very first condition of the Church of England was opposed to this. They caught the young man, presented to him the Thirty-nine Articles of the Prayer-book—a mass of inconsistent dogmas tied in a bundle—(laughter)—

which they called "the Church of England," and then made him sign them. It was true they did not hold him very fast in the present day; still they had him so fast that if he chose to break out on the side of justice and intelligence he was sure to get no preferment in the Church. But they did not get these aberrations always on the side most in favour of justice and progress. Sometimes Orangemen were very angry with Nonconformists because they professed to be the bulwark of Protestantism. As he understood Protestantism, it was a distinct step forward in the history of free thought, a great advance speculatively and intellectually, and a democratic uprising of the sixteenth century. Let them carry on that, and they would find that the truest Protestant of the present day was not the man who bound himself with the fetters of his forefathers. He was the man who had free intelligence and who was willing to look candidly at all questions; and that was not the man who was encouraged in the Church of England. At this moment the people who claimed most to defend and exercise the right of private judgment were the Ritualists; but the exercise of private judgment which they claimed was on the side of dark ignorance and reaction, showing the same spirit in opposition to modern civilisation and progress that they saw in the extreme faction of Ultramontanism, and the syllabus and declarations of the Pope. (Hear, hear.) They would find that when these people had been trained in the school of the Church of England and became Roman Catholic, they were the most fanatical and absurd, and went far beyond the old-fashioned Roman Catholics. It was not, therefore, a little Church millinery or political abstraction, but it was a deliberate approach to the slavish system of brutalising intellect which had a most pernicious effect not only on political progress, but on the very freedom of thought itself; and the sooner they removed the prestige of official position, and the subsidy of large endowments, the better, not only for the progress of the country, but for its very safety. (Cheers.) It behoved every one of them who was a lover of truth to bestir himself to put down what was not a mere sentimental or theoretical grievance, but a growing danger, and that was the Establishment of the Church of England. He would not that night speak of the political evils and of the way in which in every country parish they had this organisation kept up nominally for another purpose, but really in the interest of class legislation and for giving power to the landed interest. Because if a clergyman wished to be independent, he was very dependent upon the squire. What they ought to think of was this, that intellectually it was cramping the intelligence of the nation, politically it was obstructing progress, and morally it created the worst of feeling between different classes in this country; and if they were agreed in that they were agreed that the Church should as soon as possible be disestablished. (Cheers.) But one practical word in conclusion. He hoped that when the Liberals made up their minds to disestablish the Church they would not allow themselves to be tricked as they were in the case of the Irish Church, into what was virtually a re-endowment. He had not followed the thing up very closely, but he believed he was correct in stating that the arrangement in the disestablishment of the Irish Church was this—that the glebe land and the rectories were to be sold to the Church on very moderate terms. They got a clause in the bill which very much undervalued them, and enabled them to buy them dirt cheap. Then all the existing clergymen were to be compensated for their life interest. Thus they had two rights: first, to sell out their own interest to be calculated on the duration of their life; and then the right to buy back very much under value. He believed the result had been that whereas the tables of their life interest had been calculated very high, the other tables had been put at a very low figure; so that a clergyman who would obtain 1,000*l.* for his life interest could repossess himself of the glebe at 800*l.*, and the Government would have to pay 200*l.* for the pleasure of seeing him kept in his own house. The property, he argued, should have been sold in the open market for what it was worth and what it would fetch; but the effect of the Act, as he had stated, was, instead of disendowment, to re-establish the Church and to enable its clergy to get their houses for next to nothing. He recollected being told by a friend of his in Ireland, who went over to Galway and some of those islands in the bay, where there was a very wretched population, of a clergyman who drew 70*l.* a year; but one of the poor fishermen said, "Thank God he has not been here since the Reformation." (Laughter.) In parishes such as these, it was found than when the Irish Church was disendowed, these parishes suddenly blossomed out with curates and others who took a spiritual interest in the affairs of the people, and the result was the disestablished ecclesiastics showed themselves pretty shrewd men of business, and got a good fund to start afresh. He warned the Liberals of this country not to be in a hurry and thereby to do things by halves, and said they would be content with no makeshift and nothing less than genuine religious equality and justice to all. (Cheers.)

The resolution was also supported by the Rev. J. Marshall.

The next resolution was moved by the Rev. G. S. Reaney, of Warrington, and seconded by the Rev. C. Warboys. The third and last resolution was moved by Mr. Green, the Liberal registration agent, Northwich:—

That this meeting, believing that the exclusive possession of the national or parochial burial-grounds by one section of the community is unjust, and a gross violation of the principles of religious equality, would support any well-considered attempt to secure equal rights of burial to all classes.

Mr. Councillor Thompson, of Manchester, in seconding the resolution, dealt at some length with the education question, quoting from the well-known catechism of the Rev. F. A. Gaze, of Great Barling. That, he said, was the sort of thing that was being taught in the schools in some parts of England, and he was told by a friend that there was one part of Lancashire where even a worse catechism was taught. The best way of getting rid of such uncharitableness was to disestablish the Church and make all feel one and equal. He seconded the resolution. (Applause.)

Mr. Stanway Jackson, in supporting the resolution, mentioned one or two facts relative to the working of the Education Act drawn from the official reports. They had really a battle to fight, let there be no mistake about it. Let them not make it simply a battle of Chapel against Church. Let them rather take their stand as good citizens and as members of the great Liberal party. Surely the creed of the Liberal party ought to be religious equality, and if they would not make it so, let them compel them to make it so; and they could if they tried. (Hear, hear.)

LIVERPOOL.

There was a Liberation meeting held in the Liverpool Institute on Monday evening, Lieut.-Col. Trimble in the chair, who said that he could not help feeling that the disestablishment of the Church in Ireland had been a decided success; and believing that a greater success would follow the disestablishment of the Church in England, those who belonged to the Liberation Society had been using their best endeavours to bring about the disestablishment of the English Church.

The Hon. Lyulph Stanley moved the following resolution:—

That, believing that the Established Churches of England and Scotland have failed to Christianise the mass of the people; that their organisation is so fixed and unelastic that in the rapid changes which are constantly occurring in the seats of population and industry it is impossible for them ever to meet or overtake the wants of the time; that even in those cases where these churches have seemed most successful it has been by means of voluntary, not corporate effort; that to establish or endow any one church in a country is to give to it an undue advantage over all others; that where endowments are great they become the prize of the worldly, and where they are small the fact of their existence prevents the ordinary and natural flow of liberality; that Established Churches are necessarily under the control of the State, and therefore subject to all the exigencies of political party, in regard both to their general policy and also in the appointment and promotion of those who minister at the altar; and finally, that to establish a church tends to confirm and crystallise thoughts, not necessarily the truest or the highest even for the time, and hand them down to posterity with the weight which State authorisation always gives, this meeting desires to see the Churches of England and Scotland disestablished and their endowments reserved to the use of the State.

Mr. J. Carvell Williams, in seconding the resolution, referred to the various societies which had recently sprung into existence with the object of reforming the Church, and observed that the chances of the Liberationists gaining disestablishment were greater than those of reforms being made in the Church so long as it remained an established one. The Church could do nothing in the way of reform without, in the first instance, going before Parliament. He did not wish to say anything disrespectful of the House of Commons, but it was the most unfit body in the kingdom to regulate the affairs of any religious community. If the Church desired to be efficient, it must be free. Mr. Illingworth, M.P. for Knaresborough, supported the resolution. He hoped that no more applications would be made to Parliament by Nonconformists for the redress of grievances until they had settled the larger question of disestablishment. They should strike at the root of the tree, and direct all their efforts to secure the end in view. The Liberal party ought to make the disestablishment of the Church the question of the day—(applause)—and it would be their own fault if it was not dealt with at an early period. (Hear, hear.)

Mr. J. C. Cox moved the following resolution:—

That a petition embodying the resolution just passed, and praying for the disestablishment and disendowment of the Churches of England and Scotland, be signed by the chairman and secretary, and sent to the House of Lords and House of Commons.

Mr. Cox alluded to the sale of livings in the Church of England, which, he said, had been a great scandal and abuse. As the son of a clergyman, he had been more or less brought in contact with the practice of the sale of livings, and he could speak to the strong and hearty detestation with which it was regarded by a large number of the clergy and laity. The number of livings in the Church of England at the present time was 13,276, of which 1,375 were for sale. Mr. J. Patterson seconded the resolution, which was carried. The Rev. S. Pearson moved a resolution to the effect that a Liverpool committee of the Liberation Society should be appointed, and that the committee be instructed to endeavour to forward to Parliament, early in the next session, numerous congregational and other petitions praying for disestablishment and disendowment. Mr. Meade King seconded the resolution, remarking that when once the injustice of the Church was admitted disestablishment would soon follow. The meeting concluded in the usual manner.

PUBLIC MEN ON ECCLESIASTICAL AFFAIRS.

On Wednesday last Mr. Knatchbull-Hugessen and Mr. Brassey addressed their constituents at Deal. The Under-Secretary of the Colonies, after a speech on the political topics of the day, went on to express his views on ecclesiastical questions:—

He was now about to touch upon a subject which had caused much division of opinion amoug the Liberal party—viz., the question of national education. His speech at Sandwich had drawn down upon him the wrath and satire of the Nonconformist newspapers, but he had not a single opinion to retract. It had been conceded by the Education Act that the State should not prefer one religion to the other in national schools, and all schools which complied with the provisions of the Act were impartially aided; but it was not right that the State should not be allowed to make use of or assist a school solely because religious knowledge was imparted to the children. A practical repudiation of religion by the State in its educational system was a proposal to which the people of England would never agree. (Cheers.) This idea that the State should in no way, directly or indirectly, support religious teaching in schools expanded itself into the same thing as regarded churches, and so led to the demand for the disestablishment of the Church of England. After controverting at considerable length the arguments relied upon in support of Mr. Miall's motion, he said that only a few weeks ago he had seen it stated in a leading Liberal journal that the future programme of the Liberal party would include three things—religious equality, by which was signified the disestablishment of the National Church; unsectarian education—viz., the exclusion of religious teaching from our national system of education; and redistribution of political power. He had shown them why he could not accept the first two propositions in this programme; he would go further, and say that if they were to be put forward as the main features of Liberal policy they would utterly break up the Liberal party. That party had hitherto been a comprehensive body; they had not asked each other whether they were Churchmen or Nonconformists, but had been content to fight side by side in the cause of political progress. If, however, this attack upon the National Church were to be part of the Liberal programme, and if political parties were to be divided according to sectarian views, then good-bye to the Liberal party, and good-bye to political progress. (Cheers.) For his own part, he said boldly that he would not support such a programme, and very many others would refuse at any cost to be dragged into this policy, or to submit to this dictation. He left the Conservative party when he was a very young man, because he thought that they did not go fast enough, and if the Liberal party adopted the programme he had described, he would either retire from public life altogether, or go back to the political party he had left—he would do, in fact, anything rather than depart from the principles of political honesty. Warmly acknowledging the kind and constant support he had received from the Nonconformists of Deal and Sandwich, he said he had no doubt that if they followed the Church Disestablishment policy chalked out for them, and if at the next general election they forgot they were Liberals and only remembered they were Nonconformists, his chance of again representing the borough would be very small indeed, unless there were also a number of Conservatives on the other hand who might forget that they were Conservatives and only remembered that they were Churchmen. He valued greatly the privilege of sitting in Parliament as their representative, but he valued still more the approval of his own conscience. (Cheers.)

On the same evening, in addressing a meeting at Shaftesbury, the Hon. G. G. Glyn (the Liberal whipper-in) said:—

The Government had carried the Irish Church Bill, the Irish Land Bill, the Education Bill. They had attempted, in the first instance, to deal with the Licensing Bill, and had trodden upon the toes of great and mighty interests. With regard to the Irish Church Bill an idea got abroad—and perhaps there was some excuse for it—that the disestablishment of the English Church would follow in the wake of that of the Irish Church. A more absurd idea could not have got abroad, and he could not understand it, for the circumstances were totally dissimilar. In Ireland there was a Church of the minority trampling upon the majority, whereas in England there was a Church of the majority working harmoniously with the minority. (Hear, hear.) . . . The Education Act passed the year before last was a great and noble measure, and one which, for the first time, gave every child in this country the power of learning if it wished. (Applause.) Although the Act trod upon the toes of the Dissenters, Government, he believed, proposed a fair, right, and just compromise, which was accepted. No doubt, however, there were many things in the measure of which the Dissenters had cause to complain, but which time would probably eradicate, and, on the whole, it was a great and just Act. He was not one to say they ought rudely to thrust aside the Church, to which was owing whatever education existed in the parishes. (Hear, hear.) . . . He was now going into a much more serious matter. He was coming to the argument which the Tories put forth when they attempted to fix the Liberal party with subversion of the Church and the Crown, and of the House of Lords. Now, he said the Liberal party did nothing of the sort. He denied that they were any party to the disestablishment of the English Church, to any sympathy with Republicanism, or to any sympathy with those who wished to have a House of Lords created by election. Let them look at the division on Miall's motion, and read the speech of Mr. Gladstone, and say whether they could fairly charge the leaders of the Liberal party with any tendency towards Mr. Miall. As for Republicanism, what right had the Tories to talk about sympathy with Republicans? Where had the Liberals shown it? Look to the division on Dilke. As long as they had France with Republicanism and Communism before their eyes, let them stick to the old form of a limited monarchy. The Liberal party, as a party, was true to the Church and true to its Queen. The question of the House of Lords was not so pressing a question; it had not been brought before Parliament, except upon the minor matter as to whether the bishops should be excluded. For his own part, he said let them be excluded, he did not think it signified, and he did not think the bishops themselves cared about it.

On Friday evening there was a monster *soirée* at Colston Hall, Bristol—the second of the kind, there

having been one on the preceding evening—under the auspices of the Bristol Operatives' Liberal Association. Some 2,000 persons were present, and the city members, Messrs. Morley and Hudgson, were received with immense enthusiasm. In the course of his speech, Mr. MORLEY thus referred to the education question :—

There were two parties—there were those who believed that there should be a religious element in the schools, that was, a simple, natural, and unsectarian teaching of the Bible; and those who thought that there should not be. (Hear, hear.) His belief was that the former was the desire of a large proportion of the parents in England. (Hear, hear.) And he was quite prepared to say that that would be the condition of his vote. He had always had a belief that the question could be dealt with in this way. He should be glad to be guided in his vote upon the subject by the wishes of the parents in the British schools in Bristol; and if he could only have a fortnight's quiet opportunity of meeting the parents only in those schools, and if he were to find that their wish was that there should be a change—because in every school at present, he believed, there was a reasonable amount of fair religious teaching—if it were their wish that a change should be made; he would undertake to seek to make that change. But he believed that his vote at present was in accordance with the view of an immense proportion of the parents of poor children, and he should continue it unless he got other information to guide his action. (Hear.) He was no believer in enforcing religious teaching upon anyone. (Hear, hear.) He wanted to secure for the parent who desired that his child should not have any Bible teaching in the school that there should be no disadvantage whatever attaching to him on that ground. (Hear, hear.) But he thought it was a hard thing that probably so many as fifteen at least out of twenty of the parents should be compelled to feel that henceforth this attempt to deal with the higher nature of their children was to be relinquished because a small proportion, and a very small proportion too, he believed, desired that such an effort should not be made in school. (Hear, hear.) He denied having any personal feeling in this matter, but he was prepared to say that education must be defective if there was not in some shape an attempt to deal with the conscience and the higher nature of the little children. (Hear, hear.) He was not content with leaving this dealing to Sunday-schools—he would rather hope that each day of the week there was an attempt made in the schools, not in the way of invoking reference to church or chapel or any of the wretched sectarian differences which divided them, but simply an endeavour to teach the children what he believed to be God's blessed word, which he considered gave strength to the moral nature of their children—(Hear),—and had a great bearing on the future of our English life. (Applause.) His hope and his belief was that there would be some common ground very shortly discovered. ("Hear, hear," from the Rev. Mr. Caldicott.) He was glad to hear from Mr. Caldicott that echo to the sentiment—(applause)—as there was no man better qualified to help in coming to such a satisfactory conclusion—(applause)—and in any such attempt he (Mr. Morley) would most cordially co-operate, as he believed that by united action they would give increased impetus to that which they all desired to see—the improved education of the people. (Applause.)

Then there was (said the speaker) the most solemn and important question that had ever come before the legislature of the country—that of the Established Church. (Hear, hear.)

He had on this question been to some extent misunderstood; at all events, he had not felt quite in that position in which he was accustomed to stand, and in which he felt he ought to stand. He was by birth and by conviction a Nonconformist. (Hear, hear.) He had no doubt that religion had been injured and hindered, and not promoted by the interference of the civil power. (Hear, hear.) He was persuaded that that which was spiritual had been deadened and hindered by attempts by legislative enactments to promote what was called the religion of the people. Growing out of that there had been a course of legislation which had been most oppressive towards Nonconformists, and with a view to remove the various disabilities they had had amongst them an association, having at its head a man entitled to everlasting honour for the ground he had taken, and the manner in which he had conducted the controversy—he referred to Mr. Miall, the member for Bradford. (Cheers.) His (Mr. Morley's) object in having contributed to that association was to get rid of the disabilities to which he had adverted. He next described what had already been accomplished in this respect, and referred to one remaining measure still to be obtained, namely, that in connection with the burial of the dead. With reference to this he agreed with the amendment of Mr. Talbot (the Conservative member for Kent), namely, that they should consent to have a defined service, which should be confined either to the singing of a hymn, or the offering of a prayer, or the reading of a portion of the Scriptures. (Hear, hear.) It struck him that there ought to be no objection to their accepting that proposal. He hoped at any rate that this question would soon be settled. (Hear, hear.) Those questions having been disposed of, they were brought face to face with the exceedingly difficult and important question—how is the nation to deal with the Established Church? While having no doubt whatever on the question of disestablishment, he did feel a good deal of hesitation as to a wholesale taking hold of the endowments of the Church. It was upon this point that he expressed himself at the last election as he did that day. It was contrary to his nature to join in any attack upon a system between which and the Established Church of Ireland there was no analogy whatever, except the one question of establishment. (Hear, hear.) There was a power and vitality about the Established Church of this country which might lead to a different conclusion in looking at its operation from that arrived at with the Irish Church. (Hear, hear.) No endowments made since 1660 were included in the Irish bill, which at once disposed of a very large amount of those endowments. His friend Mr. Johnstone, the member for Essex, proposed that eight millions per annum out of ten millions of revenue should be left in the uncontrolled possession of the Church, leaving the balance of two millions for the nation to dispose of. (Hear, hear.) That was hardly a question for that meeting, but it was a question which must be dealt with by the House of Commons. What he should be thankful for would be, that the question of endowments could be settled, so that the proposal which Mr. Miall had announced as the substance of his motion might be discussed on its merits, because the question was no longer a Nonconformist one, but ought to be dealt with as a national question. He believed in every word of that proposal, and should be thankful if they could do something to enable the matter to be dealt with apart from that hateful question of pounds, shillings, and pence. (Hear, hear.) Mr. Miall's proposed motion for the next session was as follows :—

That in the opinion of this House establishment by law of the Churches of England and Scotland involves a violation of religious equality, deprives those churches of the right of self-government, imposes upon Parliament duties which it is incompetent to discharge, and is hurtful to the religious and political interests of the community, and therefore ought no longer to be maintained.

That was a question which entered into the very depth of men's souls in all parts of the kingdom. (Hear, hear.) He would feel no difficulty whatever in offering to that resoluion his hearty and earnest support. (Applause.)

Mr. HODGSON said that the question of disestablishment was one of the deepest interest to the country at large.

He did not think so much of the motion of Mr. Miall's last session, because it was virtually a side issue; it was not intended to test the feelings of the country on the great question of Church establishment, or disestablishment; it was to raise a discussion—a side issue—and therefore under no circumstances should he have voted for that. When they elected him, two years ago, he told them he was not prepared to vote for the disestablishment and disendowment of the Established Church. He told them at the same time that he claimed the right which every man sitting there had, to love and cherish the Church to which he belonged with the same personal affection and respect that they had for the denominations to which they belonged. (Cheers.) He also stated then what he said now, that his love for the Church had very little to do with its being an establishment. He held to it as his religion—(Hear, hear)—the religion in which he was born, the religion in which he was brought up, the religion in which he hoped to die. (Hear, hear.) If the Church was to be disestablished, and even if the Church was to be disendowed—and nobody could look on the state of things without seeing that both were quite upon the cards in a given number of years—then, without reflection, without bitterness, without acrimony, to those who had differed from them, and to those who might have occasioned the disestablishment, he was ready to go with his Church, he was ready to support his Church—back it with purse, with love, and heart, and work as every one of them would be willing to do their churches. (Cheers.) If the time came for separating Church and State, there were sons of the Church who loved her as he did—as a Church and not as an establishment—and who would see that she did not come to grief in any change of that kind. (Cheers.) He could not, therefore, vote for Mr. Miall's motion, but he did vote for the motion of Mr. Hughes. Last year his local critic was very angry with him for objecting very strongly to what he called the abomination of the sale of livings and advowsons of the Church of England. He had the pleasure, or rather the disgrace, of telling them that his soul was in the market, the advowson of the living of the parish to which he belonged having been offered to the highest bidder. He was in the market still. (Laughter.) He and two thousand people who lived in the parish were put up for sale, and there was a most admirable advertisement in the papers showing all the advantages of the purchase. But somehow they were not sold, and they were now in the market to be disposed of to any gentleman by private contract. (Laughter.) It was a question whether they were to be sold over sandwiches and stout in the auction mart, or whether they were to be settled quietly by private contract; but he believed private contract would carry the day. Mr. Hughes wished very much to have a committee to inquire whether means could not be found for putting the patronage of the Church into better hands and doing away with those monstrous sales. (Applause.) He loved his Church, but when he took hold of the *Times* and read that column in which the sale of advowsons was recorded, he blushed to belong to an institution that allowed such corruptions. (Cheers.) In the very worst ages, and the very worst church, no such wickedness was allowed as the open purchase and sale of livings. (Cheers.) He said that unless those cancer spots were cut out of the Church, the danger would come, not from the Nonconformists outside, but from within herself, because those who belonged to her would not care to have that which was malignant within her bosom. (Applause.) He should be told that a question of private property was concerned. He respected the rights of private property and the duties of private property, but he held the spiritual cure of souls to be above such rights. (Cheers.) They could not agree upon everything, but let him say, there had never been a measure of Church reform since he went into Parliament in 1857—from the repeal of the Church-rates down to the bill still pending with reference to the burial of Dissenters—which had not had his warm and consistent support. (Applause.)

RELIGIOUS AND SECULAR EDUCATION AS EXPOUNDED BY A HIGH CHURCH CLERGYMAN.

(*Communicated.*)

On Thursday week a meeting was held at the Alexandra Rooms, Blackheath, to promote what is called religious education, and the promotion of "Church" schools. The Bishop of Rochester, the two Conservative members for West Kent (Messrs. Mills and Talbot), and a great force of local and distant clergymen, were present. The meeting was a crowded one (the room, however, is very small; three or four hundred persons cram it), and the usual warnings against godless education, and the danger of leaving the instruction of the rising race in the hands of secular bodies, were eloquently urged upon the hearers. The clergy did not seem, except one of them, Dr. Barry, to realise the fact that their own work as religious educators of the people was one which depended more on their own faithfulness than upon favouring organisations, and the devotion of national resources to their purposes. They have so learnt to trust a power which they themselves are too ready, when it thwarts them, to denounce as secular and godless, that they are ready to despair of English Christianity, if it is not buttressed at all points by State money and State patronage. But there was one clergyman, unnoticed in the crowd, a thoughtful worker, almost broken down in health by his work, who felt his spirit stirred within him when he saw the people around him wholly given up to this kind of idolatry. Accordingly, on the following Sunday morning he delivered from the pulpit an eloquent and thoughtful protest against this infidelity. It is not often, we imagine, that the attendants on a High-Church service listen to such brave, out-spoken words as those which we desire to bring under the notice of our readers. They show a leaven at work in the Church of England which is, as yet, infinitesimally small, but which will surely, at no distant period, leaven the lump—a spirit of trust in God, and in His truth and His Church, which can look without dismay on all the movements of society, however much they unsettle the idols which have been so long enshrined amongst us. The preacher began his sermon (the text was Amos iii. 1—3), by announcing the principle that the prophetical office is necessarily a limited one—the prophetic message being sent to a family, a nation, or a society, not to the whole world. The apostolic office is the only universal one. The prophet always speaks primarily to the Church, or to a part of it, denounces its sins, and warns it of the judgments which await them. To the world the message from God is glad tidings of grace and forgiveness. If the prophet speaks of doom it is to sinners in the Church that the menace is hurled :—"No word is a prophetic word which is not uttered against the sins of the Catholic Church. No man exercises any part of the prophetical office who rails against the sins of unbelievers, heretics, schismatics, or against the injustice of the state or nation. The angry and senseless words of scolders of the age, scolders of the state, scolders of the infidels, scolders of the sects, are their own words, they are not God's word. . . . I do not think that I could bring before the Churchmen of our time, a more practical principle than this, or one more in harmony with the prophetic Word. Instead of being shocked at our own infidelity, faithlessness, and godlessness, we are fast settling ourselves in a habit of amazement at the infidelity and godlessness which are outside the Church. Instead of submitting our own diseases to the gracious Physician, we rail at the evil caused us by the diseases of others. It has become a miserable habit with us to indulge especially in railing at the State or nation, or at the civil government of "the world." The habit would be wicked, if it were not in part so thoughtless and ignorant, and so far as our thoughtlessness and ignorance are voluntary, it is wicked. . If we think the State or nation a part of the wicked world, we have no vocation as prophets to testify against its sins. The prophet is originally God's witness to the sanctity and divineness of the society whose sins he is sent to denounce. The State, however, is no part of the wicked world, as such, no more than the family is. Each of them are divine and sacred societies. The one is the image of His own Kingship, the other the image of His own Fatherhood, which he has instituted to save men from worldliness. But apart from this, the witness we so often utter against the State, is not only our own witness instead of God's; but it is as often a false witness. Nothing seems to me more shocking and more provocative of the swift judgment of God against our iniquities, that the way in which, at public meetings, in newspapers, and even in sermons, we fling about like raging firebrands, the epithets, *godless*, *infidel*, *apostate*. We say that the State has become godless and infidel. We imply that there was a time in which it was more godly and believing than it is now. We speak as if the godliness of the nation depended upon its securing to a certain number of gentlemen the incomes they now receive as bishops or priests, or upon its contributing certain sums of money to all the schools in which different and contradictory theories of Christian faith are taught. It is wonderful how the worship of Mammon, or Property, the great Baal of our Israel, is confounded by us on most Church questions with the worship of the Father. The most godless, infidel placard I ever read, was put forth at a contest for place at a school board; and ran something in this way, "Vote for the use of the Bible and the keeping down of the rates." We try to excite the nervous imagination of the weak in faith and weak in knowledge, by drawing exciting pictures of a possible or even probable future godless education of the nation. No education can be altogether godless which teaches children no more than to tell the truth, to be honest, to be pure, not to covet, to sacrifice themselves for others. God has provided each child who is born with three educators; parents to educate him, as kinsman of the family; the state to educate him as a citizen of the nation; the Episcopate and the priesthood to educate him as a member of the eternal and universal society. . . To us He has committed a word with which

we are to teach the teachers, a word which we are to utter to parents and schoolmasters and statesmen as educators, yea, even more than to children and pupils. Our utterance of this word does not depend in the least upon our possession of any other schools except schools of the prophets. . . . The Church never uttered it so victoriously, she was never so thorough and successful an educator, as in those ages in which all schools, except the catechetical schools for her clergy, like those famous ones of Antioch and Alexandria, were in the hands of those who believed God's word to be false, and who killed those who spake it. . . . . If God's promise is to be trusted, education can never become really godless and infidel, that is, God's word cannot return to Him void, unless the Church first becomes godless and infidel. God has sent us into the world as their educators. He has covenanted to give us the Word and the Spirit. Whether He pleases to take from the English Church her share and place in the schooling of the English State, or whether He pleases to give in time the whole of it into our hands, or to give the whole of it into the hands of the State, He will never take from us our everlasting commission, 'Go ye into all nations, teaching them.' He will open to us ways for the fulfilment of our mission to our fellow citizens, if we have only faith to perceive them and courage to enter into them. He has so made every Englishman and every man that our fellow citizens and fellow men have demands in their nature which no other teaching can satisfy but that word which He has committed to our keeping. Schooling of the most complete and perfect kind has never yet satisfied these demands in any human spirit. It has intensified them in thousands; it seems to have awakened them in others. The heathen and philosophic schooling of St. Justin Martyr, or of St. Augustine, did not hush their inward cry for the knowledge of God; it quickened it. The so-called religious education of the Jesuits in their colleges, on the other hand, produced first the secret and then the raging infidelity of France. The great fathers of the Church were educated by heathens and unbelieving philosophers. The leading atheists and godless philosophers of the French Revolution were the pupils of Christian priests. Whatever it costs us we must make up our minds to understand the sign exhibited to us in the lives of the atheist leaders—that God has not given any promises to the schooling of children by His clergy, that He has tied the promises to their faithful delivery of His everlasting Gospel. If the schooling of every child in England were put this day into their hands, it would carry with it, as the history of Jesuit schooling shows, no certainty of the issue in a generation of Christian men and women. The English clergy have had for years the greatest part of the schooling of the nation in their hands, in the Universities, and in the great charity schools, and in thousands of parochial schools. Yet the Church of England has to confess before Jesus Christ; and before Christendom the scandal that her churches are mainly filled with the prosperous and the highly-dressed classes, with whose schooling the clergy have had little part. Of those whom we have schooled we have lost nearly all. The public-house fellowship attracts them; the trades-union attracts them; the political meeting attracts them; one sect attracts some of them, another sect others. But how few of them does the voice of their own mother the Church attract!"

So spake the Rev. Thomas Hancock on Sunday morning week to the congregation meeting at St. Stephen's, Lewisham. We could only lament, while listening to him, that his message will reach so few—that those who most need it will hear nothing of it. Surely the finest essence of what we mean by Voluntaryism, when we use that word in its loftiest and most spiritual signification, is contained in these fervent appeals to those who profess to be the Christian teachers of England, to trust rather to the undying and unquenchable vitality of the truth which they hold than to the right to enforce it by getting exclusive control over the schools and universities. If this spirit were more rife in the Church, threats of disestablishment and disendowment would excite no panic and rouse no passion. On the contrary, we are watching for what we fully expect will be the next manifestation of this spirit—an outspoken conviction that disestablishment and disendowment are absolutely necessary to the Church of England itself, to prevent its becoming utterly "godless" and "apostate."

The Archbishop of Canterbury has summoned the Committee of Convocation on the Athanasian Creed to meet at Lambeth on December 2. The proceedings will be opened with celebration of the Holy Communion in Lambeth Chapel.

Cardinal Cullen, in a circular addressed to the Roman Catholic clergy of Ireland, desires them not to sign the new form of agreement between managers and teachers of national schools, lately issued by the Commissioners of Education.

At Last.—The High-Church party have at last got their way in respect to Madagascar—the Rev. H. Rowley, of the Central African Mission, having, it is announced, been appointed to the new bishopric for that island.

Papal Infallibility.—On Sunday, Nov. 17, in the West Clayton-street Church, the Rev. H. T. Robjohns, B.A., delivered a discourse on Papal infallibility, from the text 2 Thess. ii. 3, 4. It was a thoroughly exhaustive discussion of infallibility generally, and its supposed seat in particular. The preacher insisted that Christ is the one Revelation of God; that the Bible is the record of that revelation; and it was for every man to have the record directly interpreted to him by the Holy Spirit of God. There were present a large number of the young men of the town. The arguments, assumptions, and assertions of Monsignor Capel, who had been preaching on the subject on the previous Sunday in the Roman Catholic Cathedral, were thoroughly analysed and exposed.

The New Testament Revision Company held four sessions last week, of seven hours each, in the Jerusalem Chamber, under the presidency of the Bishop of Gloucester and Bristol. On Friday they had completed the revision of the Gospels as far as the end of the 10th chapter of St. John.

Another Refusal to carry the Mace to Church.—Mr. Mark Fox, the newly-elected Mayor of Dartmouth, did not, owing to his being a Nonconformist, attend Divine service at St. Saviour's Church on Sunday week, in company with the other members of the corporation. Mr. Fox is the first Nonconformist to fill the civic chair since the passing of the Reform Bill of 1832.

The Rev. Mr. Knight, Dundee.—The committee appointed to consider Mr. Knight's sermons and article which appeared in the *Contemporary Review*, entitled "The Ethics of Creed-Subscription," met on Monday, and, after three hours' deliberation, resolved upon a report to the presbytery. At the meeting of the Free Church Presbytery of Dundee on Wednesday the report of the committee was submitted and read. Its principal passages were as follows:—"As to the article on the Ethics of Creed-Subscription, the committee find that it deals with a legitimate subject of inquiry, viz., what is to be done on the faith of the church collectively, or of the individual subscribers of it; but it propounds a view upon that subject which the committee deems to be theoretically untenable, and of dangerous practical tendency. Mr. Knight advocates the legitimacy of a subscription which is, to an indefinite extent, what he calls 'Vicarious'—that is, a subscription which is so far not an indication of the subscriber's convictions, but merely of his deferential regard to the convictions of others, either the church of a former generation, or the majority of church-members in his own generation. The committee regard the theory of Mr. Knight as practically mischievous both as regards himself and as regards the public. It is mischievous, upon the public mind, as fitted to destroy the faith of the people in their religious instructors as honest men by making them appear as men who think one thing and say another, and likewise as tending to unsettle their own faith embodied in the creed, and to create the impression that there is no such thing as ascertained truth. In regard to the sermons, the committee, while lamenting that they do not contain a statement of any doctrine of grace, observe, in addition, that in the sermon preached in Mr. Martineau's church there is nothing to indicate any distinction between the revelation of God by prophets and apostles and by Jesus Christ Himself, and the knowledge of Him to which a man may attain by the right exercise of his natural gifts." On the motion of the Rev. Mr. Bruce, of Broughty Ferry, the report was adopted, and ordered to be engrossed on the minutes as indicating the opinion of the members of the presbytery on the writings of Mr. Knight. In reply to one of the elders of Mr. Knight's church, Dr. Wilson, clerk of the presbytery, explained that the finding of the presbytery did not convey the slightest degree of censure upon Mr. Knight, and did not in any way compromise his position in the church. The Rev. Mr. Knight dissented, for reasons to be afterwards handed in. The presbytery sat nearly four hours.

Religious and Denominational News.

CONGREGATIONALISM AT CAMBRIDGE UNIVERSITY.

(From our own Reporter.)

Cambridge, Tuesday.

The removal of tests at the Universities having led to Nonconformists sending up their sons to Cambridge for a University career in increased numbers, the Congregationalists as a body have determined to erect a church at Cambridge which shall be alike worthy of the increasingly powerful body with which it is identified and the buildings of the University amongst which it will be placed. For years the Congregationalists, who form no inconsiderable portion of the leading inhabitants of the town, have worshipped in an unpretending little chapel in a back street. The site for the new church, the foundation stone of which has been laid to-day, is in Trumpington Street, opposite Pembroke College, and between the Pitt Press and the Fitzwilliam Museum, and cost 3,000*l.*; and on this most eligible site is to be erected a handsome church, with a lofty tower, at a cost of 8,000*l.*, of which amount no less than 7,500*l.* has been subscribed, chiefly by the leading Nonconformists of the kingdom. This work of planting a Congregationalist Church in the midst of the glorious old architectural representatives of past generations has not been undertaken without some considerable opposition, and the columns of the local Conservative organ have been made the vehicle for some strong letters upon the almost sacrilege of placing a Nonconformist Church side by side—only a small lane and the graveyard intervening—with the Church of St. Mary-the-Less. But all the obstacles have been overcome, and the erection of this fine church, which will be an embodiment of Voluntaryism and Congregationalism, has to-day been fairly inaugurated by Mr. S. Morley, M.P. In its general design and arrangements, this building will deviate somewhat from the ordinary type of church. That type, with its familiar rows of columns dividing the nave from the aisles, was, as everybody knows, the favourite, though not the universal, form in the middle ages. It was developed by and for the Roman Catholic Church many centuries before the Reformation, and for the services of that Church it was admirably fit. The case was very different when it came to be used for Protestant worship. Its long central avenues or aisles, meant for splendid processions and re-echoing music, naturally proved too long for the range of a preacher's voice. In its side aisles matters were worse, for there, by reason of the many nave piers, a large number of the occupants could neither hear nor see. This type would be most inappropriate where the worship is to be Congregational. In order to tone down the inappropriateness of this type, many churches have been built on the principle of thinning the nave piers, but experience has shown this to be ruinous to the architecture. The whole character and expression of the aisled church depends on its having substantial columns, and where these are so wasted away as not to intercept the view of the pulpit, the design often sinks to the level of what has been called "Starvation Gothic." In the new Congregational Church the practice of having a very small number of nave piers, and these so placed as to cause no obstruction, is adopted. In ancient times, indeed, this was often cruciform, with either two or four substantial columns, and such an arrangement is both convenient and architecturally striking. In the present case the site was too narrow to admit of it—at least without curtailing the required accommodation on the ground floor, and a plain oblong outline became necessary for the nave. There will be two stone columns or piers of considerable size supporting arches of unusual span which carry the clerestory. These piers will be so placed that though each of them will be nearly four feet wide, the two together will only interfere with the view of the pulpit of one per cent. of the sittings. The average obstruction to light in modern stone-column churches of the best class affects not less than from fifteen to twenty per cent. of the sittings; and it is mainly for the sake of getting rid of these obstructions that the design of this church differs so far as it does from them. The total number of sittings which will be provided will be 700—600 on the lower area, and the rest in a tower gallery. The tower, twenty-six feet wide on the lower stage, stands in front of the nave, into which it opens by a lofty arch. Across this runs a stone arcade on granite shafts, supporting the gallery. The interior of the tower, and consequently the area of this gallery, will be twenty feet square, and will be lighted by a window which will be a prominent feature externally next Trumpington-street. The ground floor of the tower will be occupied partly by a porch or vestibule, and partly by seats continued from those of the nave. On the south side of the tower will be a staircase roofed with stone, and carried up to a height of sixty feet. Both on the north and south sides there will be porches containing doors, which, with the principal one in the front of the tower, will give direct exit from the gallery stairs, and from each of the nave passages or alleys. The nave itself will be fifty-eight feet long, and fifty-three feet six inches wide, terminated at one end by the tower arch, at the other end by the arch of an apse containing the choir, and divided lengthwise by four large arches springing from the two piers before named. Above these arches are clerestories twelve feet high, each pierced with two groups of lancet windows. These will be the principal means of lighting the interior, the lower windows which adjoin Little St. Mary's-lane being purposely kept small. For acoustic purposes, and also for the sake of protecting the congregation from extremes of heat and cold, there will be a wooden panelled ceiling beneath the roof of a rather lower pitch. The greater part of the roof trusses will, however, be well under this. The organ chamber, placed by the side of the apse, will open into it and the nave by two arches. The apse itself will be six-sided, the three middle sides being each pierced, at some height from the floor, with two lancet windows. Its ceiling is a wooden panelled one of a domical form, and is intended to receive coloured decoration. The total length internally will be about ninety-six feet. There will be vestries at one side of the apse, a short distance from the pulpit, which is intended to be placed in the angle between the apse arch and the side arch on the south, the position in which it will be best seen from all parts of the building. The communion table will occupy the centre of the front of the apse, facing the middle one of the three passages between the seats. A school for about 300 children will adjoin the church. The materials of which the church is being erected are, externally, Yorkshire purpoint for the walling, and Ancaster stone for the dressings; the internal walls will be of a fine brick carefully set, with a wooden lining round the lower portion of the work. The carpenters' work will be chiefly in Baltic timber, the joiners in picked pitch pine. The tower will have a stone roof starting at a point

eighty-five feet from the ground, and rising nearly forty feet higher. The stage below this will be octagonal, as in some few English and many continental churches, but square piers attached to the oblique sides of the octagon will carry up the angles of the tower to the usual point. The octagonal stage has a large single light window with joint shafts and mouldings on each of the cardinal faces. The style throughout may be described as Early English, with some slight adaptation of Early French detail.

The proceedings in connection with the stone-laying were attended by a large number of persons. They commenced with the singing of the dedication, given out by the Rev. J. H. Millard, B.A., and commencing, "This stone to Thee in faith we lay." After this the Rev. T. Lloyd, of St. Ives, read portions of the 127th and 132nd Psalms; the Rev. J. Kennedy, D.D., then offered up the dedicatory prayer, and the Rev. Dr. Robertson presented a silver trowel to Mr. S. Morley, M.P., who at once proceeded to lay the stone.

Mr. MORLEY then gave a short address, in which he expressed the gratification afforded him at taking part in the present proceedings. On the part of the promoters of the present movement he disowned any antagonism towards other religious communities. Their contest was with systems, not persons. It was of the highest importance that, now they were on the eve of considering questions of the highest importance, which were inevitable, they should disavow any personal feeling of antagonism. They did not concur with the methods and government of the Church, and therefore they preferred to erect their own places of worship, at considerable cost and often at great sacrifice, to accepting the provision of the State, and they would therefore be credited with sincerity. They were there that day to lay the foundation of their church as peaceful citizens and loyal subjects. There were no persons more devotedly attached to the person of the Sovereign—(cheers)—or the institution she so worthily represents. But they believed in only one Head of the Church, and could not recognise that headship being shared by an earthly Sovereign, and therefore they lifted up their standard. Having referred to the spiritual work that was expected to be accomplished in the new sanctuary, Mr. Morley called for energetic action on the part of the members of the church in support of the minister. The proceedings terminated here with the benediction.

A dinner took place in the Assembly Room of the Young Men's Christian Association, at which about 200 dined under the chairmanship of Mr. S. Morley, M.P., who was supported by leading ministers and members of the denomination, and a good sprinkling of members of the University.

The Chairman suggested that toasts should be dispensed with, which was done. "The National Anthem" having been sung, Mr. Morley spoke of his interest in the proceedings of the day, his deep attachment to Congregational principles, because of their freedom and consequent power. The fundamental principles of the creed of the Church of England, were more firmly held by Congregational Churches than in the Established Church itself. The most important question of the day was the principle upon which the Churches of the future should be governed. Seeing that many leading men of the Church of England were yearning for freedom, he was specially desirous that this question should not be treated as a Nonconformist but a national question. Having got rid of Nonconformist disabilities, they should treat this question in its national aspects. Many of the leading and intelligent members of Cambridge University were desirous of knowing more about Congregationalism than they did at present. Their new church and its organisation would be highly useful for that purpose. Their new place of worship would cost 12,000*l.*, towards which about 4,000*l.* were still required. He would add 250*l.* to his present subscription of 500*l.* on condition that the church was opened free of debt. Speeches were subsequently delivered by Drs. Halley, Kennedy, Robertson (the pastor of the place), and the Rev. W. Robinson; the Mayor of Ipswich; Mr. Whiteley, of St. John's College; Mr. Bateman Brown, of Huntingdon; and Mr. Grimwade, of Ipswich.

(BY TELEGRAPH.)

Cambridge, 9.30 p.m.

A public meeting was held in St. Andrew's-street Chapel to-night. Bateman Brown, Esq., ex-Mayor of Huntingdon, presided over a large and influential audience. The Chairman, in the course of his speech, advocated better religious provision for sons of Nonconformists at the University. The Rev. C. E. B. Reed (Warminster) spoke of his University career at Cambridge, and of the want he felt whilst an undergraduate there of a respectable place of worship to take his companions to. He gave some excellent advice to Nonconformist undergraduates. Dr. Halley spoke on the subject of the Puritanism and Congregationalism of past generations at Cambridge, of which he said they might be proud. The Rev. T. Aveling, of Kingsland, and Neville Goodman, Esq., formerly of Cambridge University, also spoke. Several large additional sums in aid of the building fund were announced before the meeting closed.

Mr. Samuel Morley, M.P., has just given 500*l.* to the Madagascar Mission of the London Missionary Society.

The Rev. J. D. Alford has resigned the pastorate of the Circus Baptist Chapel, Bradford-street, Birmingham, after a service of nearly six years.

The Rev. W. Young has resigned the pastorate of the Congregational Church, Wirksworth, Derbyshire, after a ministry of over six years.

It has been decided by the Rev. Newman Hall and his friends that the new place of worship which is to supersede Surrey Chapel shall be called "Christ's Church."

On Thursday, the 7th inst., the church and congregation worshipping in Mint-lane Baptist Chapel, Lincoln, welcomed the Rev. Charles Stovel to the pastorate of the church.

Mr. Theophilus W. Pinn, M.A. (Lond.), late Dr. Williams's Divinity scholar, of Spring-hill College, has accepted the unanimous invitation of the Congregational Church at Lymm, Cheshire, to become their pastor.

The Archbishop of Canterbury has sanctioned a special form of service to be used in churches on the 20th of December, which has been appointed to be observed as a day of intercessory prayer for the success of missionary work.

It is proposed to build a place of worship in St. Giles's for the working classes, of which the Rev. G. W. M'Cree, who has so long laboured in that parish in connection with the Bloomsbury Chapel Domestic Mission, will be the minister.

THE REV. A. M'LAREN.—A Manchester paper reports that, in consequence of a complete prostration of health, brought on by over-exertion, the Rev. A. M'Laren, of Union Chapel, Oxford-road, has been compelled to relinquish for a time his labours in the above place of worship. The *Freeman* states that the Rev. Mr. M'Laren has gone to Italy, where the Rev. C. H. Spurgeon is recruiting his health.

OLDHAM.—On Sunday and Monday, Nov. 10 and 11, the United Methodist Free Church was favoured with the valuable services of the Rev. J. Guttridge, of Manchester, and Thomas Schofield, Esq., of Rochdale. Each of the services was largely attended, especially that of Sunday evening, when every available space was occupied, and Mr. Guttridge preached. Mr. Schofield delivered an impressive address on Monday afternoon. The large sum of 112*l.* was collected on behalf of the Sunday-schools.

EVANGELISTIC SERVICES IN EXETER HALL.—The *Weekly Review* announces that the Evangelisation Committee of the E.P. Presbytery of London have resolved to establish a Sunday afternoon service in Exeter Hall, beginning with the first Sunday of the year. The active co-operation of the United Presbyterians is expected, in accordance with the recent common finding of the two London Presbyteries. The assistance will thus be secured of the ablest men of both churches, and since the Church of England was herself Presbyterian there has never been so many able preachers of the Gospel in connection with the Presbyterian Church in the metropolis as there are at present.

THE REV. C. M. BIRRELL, OF LIVERPOOL.—We understand that the Rev. C. M. Birrell, although urged, both by the church and by his successor, to continue as co-pastor, has carried out his purpose to retire from all the responsibilities and emoluments of office. He has, however, acceded to the desire of the people to bear the unusual, though, under the circumstances, we think highly suitable, name of "Honorary Pastor," in token of the esteem in which he is held, and as an assurance of welcome whenever he may appear among them. They have also resolved to present to him, somewhere about the close of the year, a final pecuniary testimonial, in which many who have enjoyed his ministry at any time during the long period of thirty-six years over which it has extended in Liverpool, will no doubt seek to share.—*Freeman.*—Mr. Birrell is succeeded in the pastorate of Pembroke Chapel by the Rev. P. G. Scorey, of Wokingham.

GRAVESEND SECOND CONGREGATIONAL CHURCH.—Many months past, the urgent necessity of providing chapel accommodation for the teachers and pupils of Milton Mount College has been most anxiously considered. There has been but one Independent chapel, and that quite full. Complete in itself, alterations and enlargements would have been very difficult and costly. Moreover, the chapel was too far from the college at Milton Mount, and the distance would preclude the possibility, in the winter, of constant attendance. Urged by a perfectly unanimous opinion of friends outside, the pastor, the Rev. Wm. Guest, and earnest men who sympathise with him, have resolved to meet a long-felt necessity, and found a second Congregational church in the upper part of the town. This step involves serious sacrifices to Mr. Guest, but will bring Congregationalism into prominence in a new and important neighbourhood, and greatly promote the interests of the pupils of the college. Sympathy and aid will be gratefully received.

CLAPTON PARK CHAPEL.—The Rev. Samuel Hebditch, late of Bristol, having entered upon the pastorate of the church assembling at Clapton Park Chapel (recently removed from the Old Gravel Pit Chapel, Hackney), a recognition service was held on Wednesday evening, the 13th inst. Most of the neighbouring ministers and a large congregation assembled to welcome him "as a brother beloved," and to commend him, and the church who have chosen him to be their pastor, to the guidance and blessing of the Great Head of the Church. The Rev. John Davis, the former pastor of the church, presided. The Rev. Clement Dukes commenced by reading the Scriptures and prayer, and the Rev. Thomas Binney, Dr. Raleigh, the Rev. Daniel Katterns, and many other sympathising friends and pastors of churches, took part in a service which was throughout characterised by solemnity and hopefulness. It will be remembered that the Rev. James Spence, D.D., was compelled by severe illness to retire from the pastorate of this church two years since, and that the church was formed in 1804, when the venerated Dr. John Pye-Smith was the first pastor.

PRIMITIVE METHODISM IN THE READING CIRCUIT.—Since the appointment of the Rev. T. Penrose to this large circuit, which contains twenty-five preaching-places, two successful attempts have been made to reduce the debt on London-street Chapel 100*l.* each time, so that it has been lowered from 1,100*l.* to 900*l.* A gentleman, "a friend," has promised 2½ per cent. on another 100*l.* reduction for this year. A new chapel and school have been built in Cumberland-road, a rapidly rising suburb, and a good congregation, a Sunday-school, and a Band of Hope, have been organised. The Old St. Lawrence Workhouse has been bought, and three of its rooms utilised for worship. A Sunday-school room and classes with a good congregation, society, Sunday-school, and Band of Hope have been raised. A neat and commodious chapel and new school is very much required. A new chapel has been built and opened at Quick's-green, amidst a considerable outlying population of which it forms a grand centre, and no other church, chapel, or schoolroom exists at the place. Missions have been formed in several additional places in the last two years, and are now regularly supplied with preaching. A third labourer as evangelist or preacher has also been engaged. Two or three new sanctuaries are needed amongst the rural part of the population. The work has made considerable progress within the two years. Contributions towards any or all the departments of this work we are sure would be gratefully received by Mr. T. Penrose, superintendent, 8, Newark-street, Reading, or by his colleagues, Messrs. H. J. Pring and G. Shapcott, of the trustees of the chapels or schools.—*Correspondent.*

BASINGSTOKE.—A series of most interesting services has just been held in connection with the Congregational church, Basingstoke, on the occasion of the opening of an enlarged Sunday-school-room, with the addition of six class-rooms and a large infants' room. Special sermons were preached on Sunday, the 3rd, by the pastor, the Rev. J. E. Flower, M.A., who addressed the children in the afternoon. A service of dedication was held in the schoolroom after the usual evening service. On Monday, the 4th, after a social tea, at which large numbers were present, a public meeting was held, when the schoolroom was filled to overflowing. The mayor, W. Glover, Esq., presided, and was supported by the Revs. Mark Wilks, W. H. Hiber, H. Young, and J. E. Flower; and Messrs. Judd (London), F. J. Hartley (secretary Sunday-school Union), R. Wallis (Basingstoke), and Angell (Winchester). Stirring addresses were delivered; and reports were given showing the schools to be in excellent working order. There were 316 names on the books, and an average attendance of 200 in morning and 252 in afternoon (during last quarter), and a staff of about forty-five officers and teachers. The great lack has been class-rooms for the senior scholars, a lack that has long been felt. The scheme which is now so happily accomplished has been kept in view for at least three years, and funds or promises had been received to the amount of 300*l.* before the work was begun. The total cost will be about 500*l.*, towards which nearly 350*l.* have been subscribed. It is hoped that the debt remaining will soon be wiped off. In order fully to interest the children themselves in the movement, a tea-meeting for the young was held on the following Thursday. About 230 young persons sat down to tea, and spent a very delightful evening in singing selections of sacred music, and listening to addresses from their pastor and several of their friends and teachers.

ST. JOHN'S CHURCH, FOREST-HILL.—On Tuesday evening, the 12th inst., the anniversary meeting of this young but prosperous Presbyterian Church was held, the Rev. Wm. Boyd in the chair, supported by Dr. Macfarlane, Dr. Rosenthal, the Revs. A. J. Murray, W. Morrison, W. McLay, and Gray Maitland (minister of the Congregational Church, Sydenham), each of whom addressed the meeting, which was a very large one, the church being crowded to the doors. After the introductory address of the Rev. Wm. Boyd, Mr. R. Suttie Smith, the treasurer, gave his report, which was of a highly satisfactory character. It showed that the membership during the past four months had doubled, and that several hundred more seats had been taken; that the church was filled; that the weekly offerings are liberal, being 186*l.*, which, with other collections, brought the receipts of the church up to 956*l.*, leaving a balance in hand of 137*l.* Mr. W. Macintosh, the secretary, gave an account of the Dorcas Society. Mr. F. J. Horniman, while congratulating the church on its increase and liberality, expressed great thankfulness for the blessing of such a good minister as Mr. Boyd, whose ministrations are so acceptable, as shown by the great prosperity of the church. Mr. Horniman proposed an addition of six gentlemen to the management, and Mr. Joseph H. Smith nominated a committee for foreign and home mission work. There has been a course of lectures delivered in connection with the church, and an interesting and well-attended "children's service," and other efforts of extended usefulness. Mr. Martin Tupper, author of "Proverbial Philosophy," in moving a vote of thanks to the ladies for the tea in the Lecture-hall, and to the gentlemen who had given some good music during the evening, expressed

great satisfaction at the proceedings. At Mr. Boyd's request, Mr. Tupper kindly consented to give a reading from one of his own works on the first Friday in December.

STRANGE RECOGNITION SERVICE.—The friends in connection with the Wesley-place Chapel, Great Horton, Bradford, held on Saturday what on the bills was called a recognition tea-meeting in connection with the settlement of the Rev. George Allen as minister of the church. After the resignation of Mr. Allen's predecessor, considerable difficulties arose in the church, which was originally Wesleyan in its foundation. The section of the church which desired to get rid of the Wesleyanism which still existed comprised the workers in the Sunday-school, who, while maintaining their position in the school, commenced worship after the Congregational order in a separate building which they caused to be erected. The Wesleyan portion of the church, which remained at Wesley-place, then professed strong attachment to Congregationalism, and even changed the hymn-book from the Wesleyan Reform one hitherto in use, and then sought the interference and good influences of the West Riding Council of Reference for a settlement of the difficulty. The Congregational section agreed to this reference, but after the whole case had been carefully considered, and the award of the council given, the Wesley-place section repudiated the award and their bond of agreement to refer. Subsequently Mr. Allen settled, though, as it is said, without any specific knowledge of the facts, and on Saturday the recognition service was held. The Rev. W. Sanders, of Sunderland, attended as the friend of Mr. Allen from the district in which he had previously laboured, but not a single pastor of a Congregational church in the entire district was present. The meeting was addressed by three laymen, one retired minister, the Rev. James Gregory, the Rev. J. H. Dee, of Northowram, in the Halifax district, and the Rev. J. P. Lockwood, Wesleyan. It is much to be regretted that Mr. Allen should have settled without first taking information, as any church refusing to accept arbitration after having sought it cannot expect to receive sympathy and recognition from its sister churches.—*From a Correspondent.*

NEWCASTLE-ON-TYNE.—The services in connection with the settlement of the Rev. John Griffith, late of Springhill College, as pastor of the St. James's Congregational Church, Blackheath, in this town, took place on Wednesday last. In the morning there was a large congregation, and after a hymn had been sung, the Rev. H. T. Robjohns, B.A., of Newcastle, read portions of Scripture and offered up a prayer. The Rev. Arthur Griffith, LL.B., of Bishopsgate Chapel, London, then delivered an address on denominational principles. Mr. John Dransfield, in a statement presented on behalf of the church, noticed the circumstances under which the new pastor had been chosen. The new pastor gave a statement of his religious views and opinions, and was followed by the Rev. Robert Bruce, M.A., of Huddersfield, who offered up an impressive ordination prayer. The Rev. W. Griffith, of Eastbourne, delivered the charge to the young minister. The friends afterwards dined together, Mr. R. Rowell in the chair, and many flattering allusions were made to the new pastor. The Rev. R. W. Dale responded to the sentiment, "Denominational literature," alluding especially to his connection with the *Congregationalist*. He thought great political struggles were imminent, and he would be a very bold man who should predict ten years longer life for the Scotch Establishment. Men who spoke with utter despondency of the lack of spiritual vigour of the times, seemed now to have discovered that gradually the pulse of vigorous life was beginning to show itself from end to end of the land—(applause)—and he could not help hoping that they were on the eve of some great manifestation of the power and presence of God amongst them all over the country. Let them entreat God to come, being sure that no vindication of ecclesiastical principles could be worth anything to a church apart from the inspiration of the living God; unless they were filled with His life, no matter how perfect the form of their ecclesiastical polity might be. Amongst the other speakers were the Revs. R. Bruce, J. Mursell, H. T. Robjohns, and Mr. Watt. The latter, who belongs to the Scotch Kirk, said he believed there was such spiritual life and earnestness in that Church that, let disestablishment come to-morrow if it liked, and they would still continue to live and prosper. (Loud applause.) The services were continued in the evening, when the Rev. R. W. Dale, M.A., preached an earnest and practical sermon to a crowded congregation in St. James's Congregational Church.

Correspondence.

THE CHARITY COMMISSION.

To the Editor of the Nonconformist.

SIR,—It may save trouble to some of your readers if I inform them that the Charity Commissioners for England and Wales have not yet framed any forms, nor settled any rules of practice under the late Act, for the Incorporation of the Trustees of Charities, 35 & 36 Vic., cap. 24, and that it will be some little time before any applications under that Act can usefully be made.

My firm will probably be amongst the first, if not *the* first, to work through any proceedings under the Act, and I shall be happy to give those of your readers who may be interested in the subject the benefit of my experience in your columns.

I am, Sir, yours faithfully,
A LONDON SOLICITOR.

THE METHODIST BODIES AND OUR STATISTICS.

To the Editor of the Nonconformist.

MY DEAR SIR,—Will you allow one who is deeply grateful to you for your statistics to mention that the "United Methodist Free Churches" as such had no existence in 1851. It was not until the year 1857 that an amalgamation took place between the "Association Methodists" and many churches of "Reformers." In 1851 the "Wesleyan Methodists" were yet in a state of agitation, and secession had not completed its work. Norwich is a case in point. In 1851 the Wesleyan Methodists are reported as having five chapels and now only two. The fact is, one of the largest chapels was taken away and one or two smaller ones by the seceders. The United Methodists show only an increase of one, but it is this large chapel with accommodation for nearly 1,400 persons. It is an inaccuracy to say that the United Methodists have increased 109·9 per cent. in their sittings in twenty years, because they have not been in existence for that period.

When it is said that the Wesleyans have increased at the rate of 26·9 per cent. in twenty years, the secession likewise should be noted.

Your deductions as to the sphere of the "United Methodists" are not accurate: their sphere is more on a par with the "Wesleyan Methodists" than with the "Primitives."

It is a fact, however it may be accounted for, that none of the secessions from the parent body on the ground of ecclesiastical polity has made equal progress with that body. I am sure you will excuse these remarks, for the simple reason that you desire correctness, and I for one desire that your object in their publication may be secured.

I am, my dear Sir, yours sincerely,
JOHN COOPER.

Ampthill, Nov. 16, 1872.

[We were quite aware of the fact mentioned by our correspondent; but in a comparison with 1851 it was absolutely necessary to treat the Methodist Reformers of that period as one body.]

PRAYER UNIONS.

To the Editor of the Nonconformist.

DEAR SIR,—One distinguishing feature of the present time is the prevalence amongst believers of unions for prayer. This shows much spiritual life in the Christian Church, and is a delightful evidence of the decrease of sectarian prejudice, and consequently cannot but form a subject of devout thankfulness to all who love the Lord Jesus Christ in sincerity. Since 1860 Christians of all denominations throughout the whole world have been invited to set apart a week at the commencement of the year as a season of united supplication; and the observance of this week has, I believe, extended each succeeding year. But besides this fixed period, there have been other special calls from time to time which have been heartily responded to by the Christian Church at large, such as that during the holding of the Œcumenical Council at Rome in 1869. In the present year we have had *three* such invitations—one in May with particular reference to the *Roman Catholics*, the next in October for *Sunday-schools*; and now we are looking forward to the 20th of December, when members of the Church of England throughout the whole world (if not other Christians also) will be engaged in prayer for an *increase of missionaries*. Some persons object to most of these invitations on account of their *not being sanctioned by authority*, either ecclesiastical or Parliamentary; but this objection does not appear to weigh much with the majority of devout Christians, as they come forward in increasing numbers to join the movement when set on foot. Yet it must be confessed that though these seasons of universal prayer are very cheering to the Lord's remembrancers, they are liable to objection on account o being *spasmodic, and wanting in uniformity*. This must necessarily be the case from the way in which they originate. Some particular subject engages the thoughts of earnest Christians, and being regarded by them as of vast importance, is after a while brought publicly forward, and a day is fixed for special and universal prayer on its behalf. This course will probably be adopted with increasing frequency as the benefits resulting from united prayer become more fully recognised, so that we shall have numerous calls for supplication, and that without any regularity; and there is a fear lest such days thus set apart may clash one with another, or become denominational, or possibly be found burdensome, whilst our minds will be a little uneasy from never knowing what proposal may be coming next. Now, to avoid all this, might there not be something of a *more settled and systematic character* recommended to the consideration of the Church of Christ. Why should not the believers in every land be invited and encouraged to set apart *one specified day in every month* for united prayer? Some scheme which would be adapted to the *whole Church* might easily be drawn up by a few of our leading men of acknowledged piety, and this, after being submitted to eminent believers in other lands and receiving their sanction, would no doubt be very soon extensively adopted throughout Christendom. If such a scheme were once settled and made known far and wide, there would be a saving of the great expense and trouble which are necessarily attendant upon the present *occasional* calls, and in a little time the *Monthly Universal Prayer Unions* would become a settled institution, and multitudes of Christians would look forward to them as blessed seasons of refreshment and communion in spirit with the saints militant in every clime, whilst large and increasing showers of blessing might be confidently expected from our prayer-hearing God.

As a rough sketch of what I mean, I would venture to add the following brief list of subjects, which could be altered or extended as might be considered desirable by those fathers in Christ who, I trust, will be induced to act upon the suggestions here made:—

Jan.—New year. Universal Church.

Feb.—Missions to the heathen.

March.—Jews. Fallen Christian churches—Roman, Greek, Armenian, &c.

April.—Benevolent institutions—hospitals, asylums, orphanages, &c.

May.—All religious societies — their committees, agents, funds.

June.—Labours of faith and love carried on by individual Christians, such as Bible-classes, mothers' meetings, visits to the sick, distribution of tracts, &c.

July.—"Kings, and all in authority," members of the legislature, judges, magistrates, &c.

Aug.—All in affliction or poverty—the sick, the blind, orphans, widows, &c.

Sept.—The young—day-schools, Sunday-schools, colleges, training institutions, &c.

Oct.—Preachers, teachers, city and town missionaries, Bible-women, candidates for the ministry.

Nov.—Soldiers, sailors and seafaring persons; all in oppression, slavery, &c.

Dec.—The criminal classes—prisoners, convicts, the fallen; societies for the suppression of vice.

In making out such a list it would be desirable, think, that a considerable number of points should be specified under each general head, as this would afford topics for special supplication, and would be suggestive of ideas to those who might perhaps feel themselves sometimes a little at a loss.

Trusting that this subject may receive the careful consideration of your readers, and that the spirit of grace and supplication may be largely bestowed on the Church in these days of increasing formalism and scepticism, and that in answer to the earnest prayers of His believing people, God may open the windows of heaven and pour out His blessing upon a sinful world,

Believe me, dear Sir, very faithfully yours,
E. W.

OUR STATISTICAL SUPPLEMENTS.

OUR two Supplements are still the topic of angry comment in the Church papers, and the *John Bull* publishes nearly two columns, under the heading "Cooked Statistics," in which extracts are given from provincial papers relating to the returns for Plymouth, Devonport. Derby, Stoke (disposed of in our last number), Sheffield, and Bristol. In nearly every case the objection is to the results that come out of the comparison of 1851 and 1872. As we have repeatedly said, we are only responsible for the statistics of 1872. Our enumerator at Bristol sticks to the correctness of his returns for that city, viz., 55 churches; and neither Canon Mather nor any one else, so far as we are aware, contends that there are more. Our correspondent suggests that several churches beyond the registration district must have been included in 1851. Relative to the Nottingham returns, we have received a very long letter from Mr. Mark Mellers, giving in detail his reasons for thinking that the return for 1851 in the official census is far more reliable than the revised return which our correspondent sent up. We cannot for the present publish so long a communication on a side issue, but wait the result of a conference between our enumerator and Mr. Mellers; but we are quite ready to engage that if the latter proves to be correct, the original return of 1851 shall be restored in the Nottingham table. As to the criticisms on the Derby return, our enumerator will deal with them in the local press. It is quite useless to try to meet the partisan objections relative to the 1851 returns. When, as in some cases, our correspondents have revised glaring mistakes in them, we are accused of "cooking" the returns; when, as in the case of Halifax, we strictly adhere to the official census, there is an outburst of indignation because we knew no better.

Dr. Hume, of Liverpool, has transferred his objections from the *Standard* to the *Times*, which on Monday published a letter nearly a column in length from the rev. Doctor. The points of his communications are nearly all noticed in the reply which appeared in the *Times* of the following day. Dr. Hume improved the occasion by denouncing

the *Nonconformist* for habitual unfairness, which we simply deny. The following is the reply referred to :—

CHURCH AND CHAPEL.

(*To the Editor of the Times.*)

Sir,—I trust you will allow me a little space to reply to Dr. Hume's letter in the *Times* of to-day. I hope to do so with greater brevity, more directness, and less circumlocution than he has observed in stating his case.

Before dealing with Dr. Hume's strictures on the *Nonconformist* statistics, which have naturally excited a good deal of attention, some brief explanation of their origin appears to be necessary. In the first place, the Liberation Society had nothing whatever to do with them. Such a work might, in my view, have been legitimately undertaken by that society, but, as a matter of fact, it has not done so. The scheme was partially carried out as far back as 1865, when the *Nonconformist* published a special supplement, containing statistics of places of worship and their accommodation for the whole of the metropolitan area. The intention then formed of extending the inquiry to the large towns of the country could not at that time be carried into effect. A second refusal on the part of Church authorities to consent to a repetition of the religious census of 1851, and the publication of the population returns of 1871, furnished adequate reasons for resuming the task this year. So much for the origin of the statistics.

A word or two as to the method of obtaining them. In each case they were collected by the most trustworthy persons who could be secured in the several towns, and who were specially enjoined to observe strict accuracy and impartiality, and not to rely on mere estimates. The statistics which relate to the Established Church were in the majority of cases based on published Church returns in diocesan calendars, &c. ; in others, on facts supplied by Church authorities. It would have been the extreme of folly to have acted otherwise. Their substantial accuracy is attested by the fact that whatever objections have been thus far raised lie not against the actual returns of church accommodation for 1872, but against the comparative statement between 1851 and 1872. As to the rest of the information, the entire process of obtaining and using it was frankly explained in the first supplement, and I can hardly ask to encroach upon your space by repeating it. It may suffice to say that the statistics are given in such full detail for every town as to be quite open to local scrutiny. Such a course would scarcely have been taken if there had been any intention to hoodwink the public.

Great as may be the skill of Dr. Hume as a manipulator of figures, he can hardly claim to be an impartial judge in the present case. In his letter to you he is comparatively mild in his condemnation of my statistics, and is even ready to allow "good intentions" in spite of "all this blundering." But when he wrote on the same subject a fortnight ago to one of your daily contemporaries, Dr. Hume's tone was entirely different. Then I was no better than an unpunished criminal. He spoke of a "return trumped up for a denominational and political purpose," of "daring falsehoods," of "one continuous misstatement," and of the impossibility of acquitting "the parties of the charge of 'cooking' the figures." The charges thus piled up by our keen but not over-courteous controversialist were not, as he himself admits, founded on a general examination of the statistics, nor even upon the whole of the Liverpool return, but solely upon the statement of church accommodation in that borough. "Hang first and try afterwards" is a very convenient mode of putting away an antagonist, with which Dr. Hume seems to be perfectly familiar. He began by unwarranted abuse ; he goes on to "suppose" that not "a single public or formal church" has been omitted from my statistics ; and may I not reasonably expect that he will advance till their substantial veracity is admitted? This would be the logical result of the course he has taken.

In a very few words I hope to dispose of Dr. Hume's pet grievance. It does not relate to the actual return for 1872 in the *Nonconformist*, which gives sixty-four churches with 70,573 sittings, including three mission-rooms, and, as is said in the "Remarks," "exclusive of rooms for lay preaching." In his letter to you Dr. Hume also gives "sixty-four churches proper and licensed rooms." Our enumerator's returns and his are, though it would hardly be supposed, taken from the same source, the "Liverpool Directory," which, says the Rev. Doctor in the other letter referred to, formally enumerates the churches in the town and "is in the hands of every one." Now, one of the persons employed on the "Directory" was our enumerator for the whole of the Liverpool statistics! Dr. Hume adds sixteen chapels in "prisons, hospitals, Magdalene institutions," but only as approximate numbers, and he does not state the number of sittings. Well, there are more than 100 mission-rooms in Liverpool, the majority belonging to other bodies than the Church of England, and hardly any of these, because the list was incomplete, were reckoned in our Liverpool return. If these had been added, would the advantage be on the side of the Church or of other religious bodies?

Dr. Hume vehemently condemns the comparison between the statistics of 1851 and 1872. Surely on a *primâ facie* view such a comparison is perfectly natural ; its primary object being to ascertain the general and particular rate of progress during the twenty-one years since the official statistics were published. When it was commenced there was not the slightest thought that, by this means, injustice would be done to any one. The 1851 returns were official ; our 1872 returns of the Church of England, were also official. Why not ascertain the rate of progress? Well, it turned out that in Liverpool there had been built, in the interval, twenty-five churches, with 14,450 sittings. My return showed an increase of five churches and 10,028 sittings—that is, twenty churches less, but only 4,422 sittings less. Having a complete list of the churches on which our enumerator based his return, I examined it, found in it the name of every new church since 1851, and sent it down to Liverpool for inspection. Could more be done in this matter? Now, what are these twenty "churches," with an average of about 200 sittings each, which are not credited to the Established Church in the comparative statement? Clearly they are Dr. Hume's prison, &c., chapels, &c., reckoned in 1851, but not considered important enough to be reckoned in that Directory to which Dr. Hume has directed me for information. He says no one knows better than himself all about these elaborate details of the 1851 Census, on which he has enlightened your readers. It may be very shocking to confess it, but I don't. I took the 1851 returns for the sake of fair comparison as they stood in the blue-book, and having done so, though the figures for 1872 are not disputed, the ingenious statistician of Liverpool oracularly informs the public that "the whole system on which the figures have been compiled is rotten, and they are not worth the paper on which they are written." This is, to say the least, a considerable draught upon public confidence. Probably experienced statisticians would rather examine the figures minutely for themselves than accept Dr. Hume's *ipse dixit*. If I felt warranted in encroaching further upon your valuable space, I should be tempted to quote what he says about Dissenters in 1851, reckoning every room, &c., as a chapel. If that was so, what a Nemesis pursues them now, and what a disadvantage they suffer by the comparison of the two periods in the *Nonconformist*. For it is only in a few towns that the mission-rooms are reckoned as "places of worship."

I would ask permission to make one more remark founded on Dr. Hume's letter. He says :—

"In a few weeks, or even days, careful returns may be expected to be ready from the first set of towns (those comprising 100,000 inhabitants or more), and the manipulator of the figures which you have quoted will be placed, indeed he already stands, on his defence before the public."

Be it so. I am quite prepared to be offered up as a victim. But it will be some consolation to me in the pillory or purgatory to which I am consigned that Dr. Hume and his friends, who have so strenuously opposed any official returns of such statistics for twenty years past, now find it necessary to assist in perfecting mine. I can assure them that every legitimate error they may detect in these supplements will be promptly corrected ; but I do not believe that the discovery of mere inaccuracies of detail, which cannot be avoided in such a mass of figures, will prevent the public from accepting the main conclusions founded on these tables as substantially established.

Yours, &c.,
THE COMPILER OF THE "NONCONFORMIST" SUPPLEMENTS.

Nov. 18.

We have only further to remark that the difficulty in the comparison of the two periods in respect to Liverpool, arises from the sixteen rooms or chapels in prisons, hospitals, &c., having been included in the census of 1851, while they are not included in the statistics now published by Church authority.

We understand that at the meeting of the Wilts and East Somerset Congregational Union, a few days ago, it was resolved that a return of the religious accommodation throughout the district should be obtained. A sub-committee was appointed to make the requisite arrangements for that purpose. This is an example which might well be followed in other localities.

The *Times* of this morning publishes the following paragraph :—

NONCONFORMIST STATISTICS.—The Rev. Alfred T. Lee, LL.D., secretary of the Committee of the Church Defence Institution, writes to us with reference to the controversy which has been recently carried on in our columns respecting the accuracy of the statistics of public worship lately published in the *Nonconformist* newspaper. He is requested by his committee to state that they have undertaken the duty of instituting a searching examination in the several localities into the truth of these allegations, the result of which inquiry they intend to make public as soon as the information is collected.

This announcement makes it superfluous, even if it were possible, that we should reply singly in our columns to the attacks that are made upon the statistics by the Church press in all parts of the country. We trust our readers will suspend their judgment, and not suppose that any unquestionable disparities arising out of the comparison of the returns of 1851 and 1872 imply that the statistics of 1872—for which alone we are responsible—are seriously incorrect. In the introduction to our first Supplement we remarked :—"No one, we think, will deny that the method we have adopted is obviously fair and adapted to elicit the truth. There is no selection of towns for a special purpose. In each case the details are given in full, and are thus open to the searching test of local examination and criticism. It is obvious, therefore, that by this plan 'cooked statistics' would soon be exposed, and palpable exaggerations detected. Though we are of course unable to vouch for the correctness of every single item in the great mass of figures contained in the subjoined tables, and those which will follow, their substantial accuracy is indirectly confirmed by the statistics of 1851, which are quoted side by side." To that position we still adhere.

(From the *English Independent.*)

The eloquence of the remarkable statistics, the second part of which was published by the *Nonconformist* last week, is evidently beginning to be appreciated. It is impossible to ignore such figures, which have surprised Dissenters themselves hardly less than Churchmen, and it is equally impossible to confute them. That some errors may be detected in them is very probable—indeed, it would be marvellous if, in such a mass of figures, however carefully collected, there should be no inaccuracies ; and, in the present instance, there is an additional opening for error, owing to the comparison which is instituted between the state of things at present and that indicated by the census of 1851. . . . . Dr. Hume, whose skill in the use of figures is well known—who, in fact, seems to be the statistician of the party—has already been at work, and his letters in the *Standard* show all his usual gentlemanly courtesy and candour. But he has failed to show that any injustice was done to Church in Liverpool, and we have the strongest the confidence that the more searching the investigation the more will the public confidence in these figures be confirmed. The tables, however, have made their own impression, and, great as Dr. Hume's ingenuity is, he will not find it easy to disturb the verdict already passed upon them. The *Times* not only republished a summary, but in one of its leading articles it accepts them on their basis, which assumes that in the urban populations one-third only of those attending public worship belongs to the Established Church. . . . . The "ecclesiastical system" to which we object is that which gives the Anglican Church exclusive privilege, and if we find any special satisfaction in these returns because they give the death-blow to the pretensions of that system. In the face of them it can no longer be said that the voluntary zeal of Christian men is not sufficient to provide for the religious wants of the people. Nowhere could its capacities be more severely tested than in the case of those great town populations, many of which have grown so rapidly during the last twenty years ; but it has shown itself equal to the demand. A State Church with such revenues as the Anglican Church has at her disposal, should have been able, by a wise economy of resources, to provide for the emergencies that have arisen ; but, as a matter of fact, the work has been left all but entirely to voluntary benevolence, and it has done it. By great exertions, in which members of the Established Church have been as active as other communities, the increase in the provision for public worship has been equal to the increase of the population. On every ground the fact ought to be gratifying to all earnest Christians ; but it is the decisive answer to the stock argument that without a State Church England would return to heathenism. The truth is, it is the action of the voluntary principle which has saved these large towns from being in that condition now. The State has done little or nothing to meet their changed circumstances. What has been done has been done by devoted Christian men and women. Seeing, too, how much of it is the work of Nonconformists, it will require no little effort of the Anglican clergy to maintain their arrogant pretensions. We would not infer too much from the returns already made, for they refer only to a part of the population. But that part includes the most active, energetic, enterprising classes of the community. In some respects, possibly, the peasantry are in advance of the dwellers in towns ; but the latter certainly have much more spirit and intelligence, and must exercise a greater influence in the nation. High Anglican clerics may find no difficulty in ignoring Dissent, shown to be so predominant among a class so powerful, and may still claim to have supervision of the souls of the whole of the people, even though it is proved that it is only a minority, even of the professedly religious part of the community, who desire their ministry ; but they will not find it easy to sustain these monstrous assumptions. In short, priestly arrogance and State-Church exclusiveness alike stand condemned by these telling figures.

(From the *Weekly Review.*)

In another table we find the increase per cent. of the religious accommodation of the different religious denominations in these said twenty towns. The Church of England has increased its sittings since 1851 by 40.9 per cent. ; the Congregationalists by 97.2 per cent. ; the Baptists by 63.6 per cent. ; the Primitive Methodists by 112.1 per cent. ; *and the Presbyterians by* 258.2 *per cent.* We are aware, of course, that before 1851 Presbyterianism in most of these towns had scarcely any existence ; but it is not the less gratifying to find that it has of late been making such excellent and promising progress. We fear, however, that in the next two batches of towns whose religious statistics are to be produced, namely, those over 30,000 and those over 20,000 of population, fifty-one in all, Presbyterianism will not cut so good a figure. In most of these it has its work to begin ; but we believe that soon that work will be begun in good earnest. In another ten years there will probably be at least one Presbyterian Church in every English town with above 15,000 or 20,000 inhabitants. . . . Such is only a specimen of the valuable information furnished by these statistical tables, for which the public is indebted to the laudable enterprise of the *Nonconformist*. The general inference to be drawn from these statistics is very favourable to the voluntary liberality of the churches. The Church of England herself owes all, or nearly all, her new places of worship to such liberality, not to the purse of the State ; and other churches, unembarrassed with State connection, only exhibit their freedom by superiority in religious zeal and activity. The days of ecclesiastical endowments and church-building grants from the Exchequer are for ever gone by ; and the church or churches of the future will undoubtedly employ with growing energy the wonderful resources of that Christian liberality which in these days they have only begun to discover.

(From the *Freeman.*)

The second statistical supplement of the *Nonconformist* is even more interesting, and not less

important, than the first. It has long been taken for granted that the Church of England was strongest in the largest towns and the smallest villages. The fact has now transpired, of which full use ought to be made, that, so far as the laagest towns are concerned, the Free Churches provide some fifty per cent. more sittings in places of worship than are provided by the Establishment, and are increasing at a higher rate than their Episcopal neighbours. We should not have been greatly astonished had "blots" in the statistics been hit by the defenders of the State Church system. But the *Nonconformist* successfully repels its assailants. In every case the number of sittings assigned by the Church of England turns out to be correct, though the *Standard* and its local satellites will doubtless persist in their denials and perversions with all assumed confidence in their validity. The facts have been obtained from Churchmen or Church periodicals, in the case of Bradford from the Diocesan Calendar, the accuracy of which has been unconsciously impugned by Churchmen, who did not know the authority for the figures given by the *Nonconformist*. So complete a justification of the fairness of our contemporary enables us to rely without a doubt on the accuracy of the general results, though here and there errors in detail are inevitable.

(From the *Methodist Recorder*.)

As we have before noted, our contemporary the *Nonconformist* is publishing a very valuable series of statistics. The figures in these tables will be violently contested, we have no doubt; but hitherto, as far as accurate research enables us to determine, the tables have been constructed with great care. The adherents of the Church established by law in this country will, in many cases, be led to wonder at the results put forward. Some partisans of each church in the country will take the opportunity of twitting opponents with various shortcomings, founding their critiques upon these details. For these and similar people the statistics will afford ample scope for ingenious shuffling of numbers and argument. Over the figures let "senseless zealots fight": the facts they cannot alter. The zeal of religious bodies has done much in covering the land open for enterprises which lie within the scope of their aims. But bricks and mortar are not New Testament churches; and as a bee-master may have more hives than he can find swarms for, places of worship may be largely in excess of any demand for them. We suspect that a rigorous analysis of the attendance at all Protestant churches during a space of three months would furnish us with this result, that a large proportion of them were too spacious for the assemblies ordinarily worshipping within their walls. . . . When, then, the *Nonconformist's* statistics show that in fourteen towns with more than 100,000 inhabitants each, Methodism has increased its sittings by nearly twenty-seven per cent., we must carefully weigh several other facts before we can give ourselves up to any feelings of thankfulness, not to mention complacency. If from our calculations we omit Stoke-upon-Trent and Wolverhampton, we find that Wesleyans supply about 190,000 sittings. In 1851 they provided for about 96,000 in the same towns. At present, under the names of the above towns in the "Minutes of the Conference," are returned nearly 41,000 members, while twenty years previously they returned 31,000. In other words, having provided for twenty-four thousand hearers, they have had about twenty thousand members added to them in these towns. But on the whole Connexion in Great Britain the increase since 1851 has only been 42,000, and since 1861 only 28,000. It will be seen from this statement that, on the whole, those who are provided for in our chapels in large towns become members in a proportion quite equal to what generally obtains amongst us. The computation seems pretty correct which assigns three times as many sittings to a chapel as it has members. But, if possible, it would be instructive to know how much the increase in town societies, as far as membership is concerned, is owing to the influx of members from the country, how much to conversions amongst the congregation, and how much direct aggressions upon the world without. A speaker in the Baptist Union at Manchester stated, what he has since repeated to his own congregation, that "the mission of the Baptists seemed to be to preach the Gospel to seatholders." Now in the large towns mentioned in the statistics we have so frequently referred to, the Baptists have extended their accommodation nearly 40 per cent. Still they complain, as many Wesleyans would complain, of the unaggressive character of the efforts now made. The Gospel has too truly become glad tidings to those who will come to it, and the sad confession heard in Manchester, that it is too much confined to seatholders, is one that may proceed truthfully out of many lips.

EXPLANATION NEEDED.—Two Japanese priests have come to Berlin to obtain information about the Christian religion. The *Deutsches Wochenblatt* says:—"The Rev. Dr. Lisco is engaged in explaining to them the distinguishing features of the various Christian creeds. The interpreters are a Japanese acquainted with the French language and the sworn interpreter, Dr. Giovanoli. It was at first attempted to employ one of the young Japanese at present in Berlin as interpreter, which it was believed would greatly simplify the matter, but it was soon discovered that he was unable to translate into Japanese certain fine theological distinctions with the requisite accuracy."

THE FRENCH NATIONAL ASSEMBLY AND PRESIDENT THIERS.

(*From an Englishman abroad.*)

Arriving at the capital of France a few days before the National Assembly met at Versailles, I had many personal opportunities of learning the prevailing political opinions among those who have the destinies of France in their hands. Having been present when M. Thiers read his Message last week to the assembled deputies, I was an eye-witness of the effect it produced. The spectacle was one of the most remarkable I ever beheld. Before describing it, let me state generally what the general impression was prior to the delivery of a Message which is, I believe, destined to make an epoch in modern French history. Nothing struck me more forcibly than the strangely expectant attitude of those who consider themselves the party of order, and who look upon the Republic as the saddest legacy of the recent war. This party is much stronger numerically than many readers of French newspapers and debates would suppose. The merchants, bankers, shopkeepers in the principal cities of France, who submit to the Republic as a necessity, are but very superficial Liberals. They are prone to associate freedom of speech and of public meeting with anarchy. They have not yet recovered from the "scare" they received while the Commune lasted, and they are imbued with the notion that, should the influence of the Radicals be increased, the provisional Republic will lapse into a permanent Commune. In M. Thiers they saw, or fancied that they saw, a bulwark against the irresistible and ruinous advance of the democratic flood. For him personally no great admiration is manifested even by those who in French phrase regard him as a "providential" man. It is not forgotten that, in his day, M. Thiers was no respector of persons, and that to him, as much as to any one man, the downfall of the throne of Louis Phillippe is attributable. His self-interest and ambition are now on the side of preserving existing arrangements. He is more praised than trusted. He is in the position of the fireman who had formerly acted as an incendiary.

Among the professed members of the party of order, whose views I have summarised, the belief was general prior to last Wednesday that M. Thiers had definitively broken with the Radicals, and had resolved to trust exclusively to the Conservatives. The Paris newspapers had circulated a statement to this effect as a fact. Yet, as I have said, the Message was awaited with great eagerness. Till it appeared, the French public had no security against the emphatic statements of their newspapers being other than the customary newspaper fictions. I believe that certain eminent members of the world of finance appealed to M. Thiers to deliver his Message on Monday, the day on which the Assembly first met, in order to allay the prevailing excitement. However, the day fixed was Wednesday, and on the morning of that day the trains running to Versailles were filled with deputies and others proceeding to the place where the National Assembly meets. There is something incongruous in legislators meeting together for the transaction of public business in a theatre; yet this is less marked in France than elsewhere. In no other place are French men and women more thoroughly at home, or more pleased to act their parts. Before narrating the manner in which the performance was conducted on this occasion, let me give some particulars as to the places occupied by the several personages.

M. Grévy, the President of the Assembly, and who corresponds to the Speaker in our House of Commons, occupies the most conspicuous position. His seat is on a raised platform on the stage, immediately in front of the curtain. Before him is a desk, at the right corner of which is a silver bell, as large as an ordinary dinner-bell, and mounted on a stand, so that it can be rung by being pulled backwards and forwards. Below the President are seated the secretaries, who are chosen from among the several parties of the Assembly, and who act as assessors when the deputies are asked to show their approval of a particular proposition, not by holding up their hands, but by rising from their seats. Minor questions are determined in this way. More important ones are settled by putting a voting paper into urns carried round by the ushers. The tribune from which the speakers address the Assembly is a small platform, resembling a lecture-desk, placed a few feet below the President's seat, and raised a few feet above the seats of the deputies. In each corner where this tribune rises from the floor are two small desks, at which stand the official short-hand-writers. These reporters are changed every five minutes. They take down every word spoken in the Assembly, and note every token of applause or of disapproval. The journalists, who occupy a box on the second tier in the centre of the house, facing the stage, do not report the speeches, but confine themselves to writing descriptions of the proceedings. The ushers, of whom there are several, have seats on the floor below the tribune. Their duty consists in calling out "Silence" whenever the President rings his bell, and in furnishing the deputies with voting papers and official documents. The seats of the deputies occupy the space known as the pit. A passage runs through the middle of the seats from front to back, and forms the dividing line between the Right and the Left, the former being those who are seated on the President's right hand, the latter on his left. Each deputy has a small drawer in front of him, containing paper, pens, ink. He may, if he pleases, do what is forbidden to our members of Parliament—that is, read newspapers and books, or write letters, while a debate is in progress. He may do another thing which is contrary to our usages, that is, read his speeches from a written or printed paper.

The Ministerial Bench is placed in the middle and in front of the other seats, exactly where the first row of the orchestra stall would be in a regular theatre. The seat of M. Thiers is at the right end of this bench, facing the President. He is thus able to get to the steps leading up to the tribune more quickly than any other member of the Assembly. Behind the Ministerial Bench are two or three rows of seats occupied by those who belong neither to the Right nor to the Left, but who constitute the Centre, and who call themselves "Centrists." The cross-benches in our House of Lords supply a parallel to the seats of the Centre. The members seated on the immediate right of the passage dividing the Assembly are the Right Centre, of which the Duc de Broglie is the leader. The corresponding seats to the left of the passage denote the Left Centre, of which, till the other day, General Chanzy was the chief. The extreme Right, or the Legitimists, have no recognised head. The Bonspartists, of whom M. Rouher is the principal representative, have seats among the members of the extreme Right. It is hardly necessary to add that M. Gambetta is the leader of the extreme Left.

Suppose, now, that the Deputies are in their places, and that, after much ringing of the bell by M. Grévy, and shouting of silence by the ushers, comparative silence has been obtained, and that the chief noise made is caused by dozens of voices crying "Hush," the real business of this eventful day begins. A good deal of formal business has been transacted in dumb show, such as reading of the minutes of the previous sitting, and of the reports of several committees. M. Grévy rises, raps twice with his paper-cutter on the desk, addresses to the Assembly a few well-chosen words of thanks for his re-election, the day before, to the office of President. He is dressed in a plain suit of black, and wears no official costume. A man of the middle height, with a bald head, and countenance evincing determination, the President appears well-fitted for the duties he has to fulfil. He speaks slowly and clearly. Having ended his remarks, he says, "La parole est à Monsieur le President de la République," which is the French equivalent to our speaker informing a member that he is in possession of the House. M. Thiers, who has been chatting with several deputies, among other, M. Picard and M. Jules Favre, rises from his seat, and on his way to the tribune receives a pile of manuscript from an usher. Having entered the tribune, he places his manuscripts in order before him, takes out a pocket-handkerchief, still unfolded, and lays it down on the desk, takes a pair of spectacles out of a case, and substitutes them for a pair he had on, examines a small tumbler containing wine and another containing water, placed on a silver tray at his right, sips a little wine, and begins to read. A small man, with a thick-set frame and a large head, his frock-coat buttoned up after the manner of military men, his white hair, which is still abundant, brushed to a point in front after a fashion peculiar to himself, with sharp, mobile features and a restless eye, M. Thiers looks more curious than imposing, more like a lecturer than a statesman. When he speaks, his small, vibrating voice is in keeping with his person and appearance. He has not uttered many sentences before it is clear that he is a very bad reader. But one of these sentences contains a reference to the Republic, which decides the reception of the Message. From the entire Left ascend shouts of "Bravo," accompanied by clapping of the hands. The Right is silent; many of its members turn round in their places and scowl at the Left. After this episode,

the Message was heard for about three-quarters of an hour without any notable interruptions. The statistics with which this portion was filled evidently wearied the audience. The spectators yawned; some deputies went to sleep. It so happened that the statistical portion and the daylight ended together, and a pause of several minutes was made while lights were being brought. Meantime, M. Thiers refreshed himself with wine-and-water, and prepared himself for the delivery of the political and really important part of his Message. He now spoke louder, with greater emphasis; he was listened to with an attention akin to anxiety. When he said the Republic was the legal Government of France, and made other remarks distasteful to the Legitimists, their wrath was manifested in hootings, mingled with shouts of "That is not true!" "We won't have it!" So marked and personal were these manifestations, that M. Grévy rose from his seat, and rebuked the interrupters, telling them that it was not permissible to make individual replies to anything said in a Message from the Head of the Executive Government. The Left, on the other hand, greeted all these passages with applause which was certainly enthusiastic, and which it would hardly be an exaggeration to call frantic. M. Gambetta was vehement in his approval, whenever it was said in effect that the Republic must be maintained and secured, and that the welfare of the country was more to be considered than the triumph of any one party. When the Message, which occupied a little more than an hour and a half in delivery, was ended, the Left greeted M. Thiers with three distinct rounds of applause. It was impossible to forget that one was in a theatre. It was as difficult to think that one was in a Republican country, when one saw over the head of the President the arms of the House of Bourbon.

The scene after M. Thiers resumed his seat cannot be depicted. The excitement and confusion was so great that nothing could be said or done for twenty minutes. M. Grévy rang his bell, the ushers shouted silence, but to no purpose. The deputies were gathered in knots, discussing what they had heard; those of the Right and Left wildly gesticulating—the former because they considered themselves betrayed, the latter because they were overjoyed. As soon as the voice of any one member could be heard, that of the Duc Rochefoucauld-Bisaccia was heard, saying on behalf of the Right, "We protest against the Message; it is scandalous." M. de Saisey entered the tribune, and intimated his intention to persevere with his project for a plebiscite, in order that the new form of Government "might enter the front door and not by the area stairs," turning to the Left as he uttered the last words, and eliciting their disapprobation along with the retort, "That is a hackneyed phrase." Then a Legitimist, M. de Kerdrel, proposed to refer the Message to a committee for examination. To this M. Thiers assented on behalf of the Government, significantly declaring that in his opinion the Message reflected the opinion of the true majority. After a change in the wording of the motion, at the instance of M. Grévy, who said that he would not put it to the Assembly in its original form, because as such it was an indirect censure on the President of the Republic, the Assembly resolved that the question was of sufficient urgency to deserve being taken into immediate consideration. The sitting was then closed, and the excited deputies returned to Paris. The impression made by the Message on that party of order to which I referred at the outset is most unfavourable. They declare themselves deceived by M. Theirs. They resemble an affectionate hen when she sees the young duckling she has reared take to the water. They cannot help regarding M. Theirs as the only person in power worthy of their esteem, yet they are terrified at his conduct. The parts of the Message relating to the financial condition of France have not given satisfaction even to those who are the most disposed to trust M. Thiers. He is said to have over-estimated the receipts and under-rated the outgoings, and to have striven, at the sacrifice of strict fact, to find proofs favourable to his protectionist policy. In short, the general feeling seems to be one of increased anxiety and distrust. The Monarchical party is nonplussed for the moment. The dissolution of the Assembly, which M. Thiers wishes to postpone, may prove to be the only solution of the present difficulty. This much is certain: the Republican form of Government is stronger at this moment than at any time since the overthrow of the empire. The Message of M. Thiers was in substance a manifesto in favour of the Republic; as such it was accepted by the National Assembly at Versailles; as such it is accepted by that public in Paris which gives the example and the watchword to France.

The debate at Versailles on Monday afternoon on General Changarnier's question to the Government relative to M. Gambetta's speech at Grenoble, proved as lively as had been expected. The galleries of the House were crowded, and several foreign diplomatists were present. The General complained in his opening speech of the increasing audacity of the Radicals, and accused the Government of laxity in the repression of Radical manifestations. He also attributed the numerous abstentions from voting at the late elections to the insufficient protection afforded to the respectable classes against the demagogues. He declared that the Conservatives must league themselves energetically together against a factious partisan. Here the speaker pointed to M. Gambetta, who, he said, wished to overthrow everything, and whose return to power would ruin France for ever. His concluding words raised the excitement to a high pitch, and M. Grévy, the president, called him to order.

The defence of the Government was in the first instance committed to the Minister of the Interior, M. Lefranc, who declared that the dinner at Grenoble was a private one, and no more illegal than a nobleman's private dinner-party. The Minister was a good deal interrupted by the Conservatives, and at last he retorted upon them by exclaiming:—"Well, then, let me declare that it is not true that we are the ministers of a Provisional Government." Extreme excitement and furious protests from the Right followed this statement, which was greeted with enthusiastic applause from the Left. M. Lefranc added that the Government did not believe it necessary to repeat its opinions respecting the speech at Grenoble. M. Thiers had explicitly condemned the doctrines enunciated in that speech before the Permanent Committee, and M. Lefranc read the statement made by the President of the Republic on that occasion.

The Duc de Broglie, on the part of the Right, urged the President to repeat in the Chamber what he had said about M. Gambetta's speech before the Permanent Committee. The Duke denied that he wished to express want of confidence in the Government.

M. Thiers ascended the tribune, and made a powerful speech, but firmly refused to reply to General Changarnier's question, which he declared was directed against the Government. A telegram to the *Times* gives the following report of the President's speech:—

He said that the moment was a solemn one, that he should speak but few words, but those words should be decisive. For forty years he had fought against Socialism and Demagogy; for the last two years he had shown no lack of energy. "I was not undecided under the walls of Paris." (Noise.) "I have not been undecided in repressing the 'strikes' ('Bravo' from the Left Centre); but I cannot admit that I ought to be called upon to rise here to make a profession of faith which is rendered useless by my whole career. Let us be frank. It is not the Grenoble banquet which is the real question; it is something higher. Everybody knows what it is that makes you uneasy. Well, since you complain of a Provisional Government, make a definitive one. (Shouts of applause from the Left and Left Centre.) For my own part, I declare that I will not reply. If you would have a strong Government, say that it is strong—but not that it is undecided. No, I will not reply. Since you exhibit this distrust of me, I beg of you to lose no more time. Proceed at once to a vote. I call for a vote of confidence. I demand it instantly. I am not even afraid to take the country as a judge between you and me. (Prolonged applause from the Left and Left Centre. Cries and protests from the Right and Right Centre.)

The whole Assembly was greatly agitated. The Government had changed the ground of discussion, and had covered M. Gambetta by placing themselves in the front of attack. M. Thiers' declarations left no alternative between a vote of confidence, the retirement of the Government, and an appeal to the people.

In a second speech, M. Thiers, looking towards the Right, asked who provoked the present agitation. He added that the Assembly was the only legal power in the country, and that at Grenoble its dissolution had certainly been demanded in extremely offensive terms. This was received with loud applause on the Right. Nevertheless (the President continued), on the present occasion, the Grenoble speech was used only as a pretext. The country was tranquil a fortnight ago, and the Government was not responsible for the present agitation.

Several resolutions were proposed and put to the vote. The Right and Right Centre, represented by the Duc de Broglie and M. Benoist d'Azy, proposed a motion censuring M. Gambetta's speech, "and concurring in M. Thiers's condemnation thereof." The Government refused to accept this, and it was rejected by 372 to 281. The left proposed "to renew its expressions of confidence in the President of the Republic," without any allusion to the Grenoble speech, but the House rejected this motion by 452 to 188. The motion finally passed, which the Government declared was the only one they would accept, expressed confidence in the Government, and censured M. Gambetta. It was proposed by M. Mettetal, and was thus worded:—"That the Assembly, confiding in the energy of the Government, and censuring the doctrines contained in the speech at Grenoble, passes to the order of the day." The voting on this was 267 for and 117 against. The Extreme Right and the Extreme Left both voted against it. M. Gambetta was frequently taunted with his silence in the Chamber, which his adversaries contrasted with his loquacity out of doors, but he only shrugged his shoulders and persistently refused to speak.

(From this morning's *Daily News*.)

PARIS, Tuesday Night.

Nothing important has taken place to-day in the Assembly. The Governmental crisis continues. The solution of the question is adjourned until to-morrow.

Two Ministerial Councils have been held to-day. In the course of the day the Left Centre waited on M. Thiers. M. Picard assured him that the abstentions did not mean mistrust, but only expressed the opinion that the House had no jurisdiction to sit in judgement on a colleague for words spoken outside. M. Thiers, with apparent seriousness, threatens his resignation. He says he is weary; that he is not indispensable; that order can be maintained and the territory liberated without him. He will only remain if much pressed, and an unequivocal vote of confidence in him passed.

Miscellaneous.

THE RECENT MOSCOW EXHIBITION.—We understand that at this exhibition a "Grand Gold Medal" was awarded to Messrs. Field, of Upper Marsh, Lambeth, in respect of their production of wax and ozokerit.

UNIVERSITY PRIZES.—Mr. J. Penry Lewis, second son of the Rev. John Lewis, of Tenby, has just obtained a first year's science scholarship, and the first year's first prize for the best English essay in the Queen's University of Ireland (Galway College). At the same time, Mr. J. W. Lewis, the third son of Mr. Lewis, obtained the first year's Licentiate in Arts course Exhibition. The former is a pupil and scholar of Mill-hill School, of which Dr. Weymouth is head master, and the latter a pupil of Green-hill School, Tenby, H. Goward, Esq., M.A., LL.B.

THE ENDOWED SCHOOLS ACT.—A deputation consisting of representatives of the Social Science Association, the College of Preceptors, and several educational societies, waited upon Mr. Forster on Thursday, to urge upon him the importance of re-introducing into Parliament a bill embodying the leading principles of the Endowed Schools Bill, part 2. The points which the deputation especially dwelt upon were that teachers in middle classes should be registered; that they should be examined before they have teaching certificates; and that some council should have control over those teachers. Mr. Forster, in reply, said the question was one of great importance, and would be very carefully considered. There were two points, however, to be considered—first, whether it was desirable to do what the deputation require; and, secondly, whether the state of public business would give a chance of such a measure being carried through during the session.

HOW THE GAME LAWS WORK.—On Friday last Archdeacon Allen preached in a gamekeeper's cottage at Prees. "I have just passed neighbour Bearcroft's patch of ground in which he sowed corn. I noticed that he reaped no harvest. I made inquiry: he had sown one measure three pecks, at 6s. 3d. the measure; he had paid 7s. for teamwork to get it in; it came up well; before harvest the rabbits and other vermin had destroyed every ear; not a single grain reached his hands; one way or other it was 4*l.* out of his road. Look at this matter from two points of view. (1) As a waste of food. The rabbits fed off that ground have not been taken to market so as to realise five shillings. You do not allow your little son to throw a crust on the floor. You tell him wilful waste makes woful want. (2) As a breach of charity separating the poor from the rich. Can a man see the labour of his hands thus perish and not feel it? Our Master has given us right reason directed by Scripture to judge all of us, gamekeepers as well as parsons. The rule 'do to others as you would have them do to you' is sovereign. He that breaks this law shall find at the last that it will grind him to powder." (Bearcroft is a lay preacher among the Primitive Methodists. Not a word of complaint passed his lips; the havoc was plain and lamentable).—*Shrewsbury Chronicle, Nov.* 15.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent second M.B. examination:—Pass list, First Division: Alfred Ashby, Guy's Hospital; George Harry Barfoot, University College; George Birt, Birmingham General Hospital and University College; Arthur Mudge Branfoot, Guy's Hospital; Leonard Cane, University College; Benjamin Neale Dalton, Guy's Hospital; Robert Eardley-Wilmot, King's College; Rickman John Godlee, University College; William Smith Greenfield, University College; Michael Harris, Guy's Hospital; Robert Harris, Guy's Hospital; Thomas Jones, Guy's Hospital; Thomas Anthony Aloysius McCann, University College; Charles Atkinson Nankivell, University College; Walter Ottley, University College; Charles Edward Steele Perkins, Guy's Hospital; Joseph Henry Philpot, King's College; Ebenezer Greer Russell, Guy's and Royal Victoria Hospital, Netley; Henry William Saunders, St. Thomas's Hospital; Francis Warner, King's College. Second Division: Charles Edward Hoar, King's College; Edmund Blackett Owen, St. Mary's Hospital; Herbert Taylor, St. Bartholomew's Hospital; William Williams, Guy's Hospital; Edward Yate, St. Bartholomew's Hospital.

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Special Supplements were given with the *Nonconformist* of October 23rd and November 6th. The first contained details arranged in a tabular form of the places of worship, sittings, and mission stations of each Religious Denomination in all the cities and boroughs of England and Wales with a population exceeding 100,000—fourteen in number. The second gave similar statistics relative to the towns with a population of over 50,000 and under 100,000—twenty in number.

The next Supplement of the *Nonconformist* will appear (if possible), on WEDNESDAY, December 4th; and the final Supplement on the subject with the first number for the New Year. The two together will deal with towns which have a population of over 20,000 and under 50,000, and the last will contain a review of the entire tabular information.

*** The four numbers will be sent by post on the receipt of 1s. 10d. in postage stamps.

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The Nonconformist.

WEDNESDAY, NOVEMBER 20, 1872.

SUMMARY.

CONSTITUTIONAL Government in Germany appears to be making vast strides. Already the Junker party has intimated its intention to give way, and pass the new Districts Bill under protest; while, on the other hand, to the Liberals have been promised reforms of no ordinary importance, among them being a bill which it is stated will eventually provide the country with a provincial Diet invested with powers akin to those possessed under the constitution of 1849. In the end it is anticipated that the Upper House will be abolished. At this prospect the feeling of the Junkers are said to be inexpressibly bitter; but, on the principle of "needs must," several of the more cautious peers have gone over to the side of the Government. The spectacle of Prince Bismarck as an ardent reformer is a curious one, and members of Upper Chambers in other countries may tremble when statesmen, so apparently conservative, inaugurate measures so sweeping. To the Junkers the prospect of the abolition of their House is especially unpleasant from the fact that with disestablishment comes disendowment; and that in losing their seats in the Legislative Assembly they will, in many cases, lose the greater portion of their income.

The week has been a peculiarly eventful one for the French Assembly. In a densely-crowded chamber the President's Message, delivered on Wednesday night, appears to have created the greatest consternation among the members of the Right, and proportionate joy among their rivals of the Left. Although expected by those who had carefully watched the course of events, the proclamation of a definitive Republic and the assertion that the Government could not longer be considered provisional, in some measure surprised the Deputies, who, while giving credit to M. Thiers for sufficient ambition, scarcely thought him endowed with the requisite strength of purpose to venture on so defined a course. As a result the Opposition, both then and since, has been determined, and though as yet fruitless, may lead to serious consequences. Indeed, the debate of Monday upon the most famous speech delivered by Gambetta at Grenoble, was an illustration of the singularly bitter manner in which all sections of the opponents of M. Thiers are attacking him. Roused to indignation by the taunts which the representatives of the Right had liberally hurled at him, and the ineffective attempt of his colleague to reply to them, M. Thiers, in an ill-advised moment, rushed to the tribune, and delivered himself of one of those intemperate speeches for which he has of late been famous. Denouncing in the strongest language what he characterised as "an attempt to bring an expression of censure upon his Message," he challenged the Assembly to declare whether it had confidence in him or not. A vote being taken, he was fortunate in securing a majority, though not a large one; but the result, although probably satisfactory to the President himself, can scarcely reassure those who, hoping to see order established upon a sure basis in France, can but lament that it should be periodically so sorely tried.

Yesterday, it appears, President Thiers intimated his intention of resigning in consequence of the determined opposition of the Right and the lukewarm support of the Left; and the farce of sending a deputation to wait upon him and urge him to reconsider his determination was enacted by his supporters. Three Cabinet Councils were also held, at which the Ministers pressed upon M. Thiers the necessity of retaining office. Eventually he appears to have agreed to continue at the head of affairs, on the understanding that a formal vote of confidence in him is passed by the Assembly. Meanwhile it would seem that the Right, jubilant at the prospect of a change in the Government, were actually preparing to proclaim a military triumvirate composed of Marshal MacMahon and Generals Changarnier and Ladmirault. The upshot will probably be that President Thiers will be stronger than ever in popular support.

Since the catastrophe at Hartley, no mining disaster has occurred to equal in its sad results that which has happened in the Pelsall Hall Colliery during the past week. Situated in the Cannock Chase district, among a number of old workings, this pit was peculiarly dangerous. No precaution, however, appears to have been taken to ensure a means of speedy exit to the pitmen in case of any sudden inrush of foul air or water, for the pit, like that one at Hartley, had but one shaft. About nine o'clock on Thursday morning, an immense body of water, which had evidently been long pent up in an old mine, burst into the workings. The men in the upper seam with great difficulty escaped, leaving twenty-two of their comrades entombed at the bottom of the pit. So soon as the disaster was known pumping engines of great power were set to work to reduce the body of water in the mine, and till Monday night it was hoped that some if not all of the men might possibly have contrived to escape to the "crop" of what is known as the shallow seam, and so have got above the water. But the presence of the terrible choke-damp, coupled with the fact that the opening of the seam in which the men are shut has silted up, have dispelled all hope; and although efforts will be made to remove the bodies as soon as possible, another week must, it is expected, elapse before even this can be accomplished. In the face of such disasters, it is surprising that the Legislature does not direct that every mine shall be provided with two shafts. Householders may, and naturally do, complain of the price to which coal has risen, but it would be difficult to estimate what is sufficient compensation to the miner for daily and hourly risking his life in pits subject at any moment to choke-damp, fire, or flooding, and unprovided with reasonable means of exit.

The prosecution of Mr. Odger and his friends for entering Hyde Park for the purpose of speaking, and thereby defying Mr. Ayrton, the Home Secretary, and George the Ranger, has resulted in one of the party, named Bailey, being fined 5*l.*, with leave of appeal. Very naturally the advocates of demonstrations are loud in their denunciations of the Government which has pressed matters to an issue; and they claim that it has broken faith with those who would have opposed the Parks Bill last session, but for the assurance that it would not be put in force until it had been reconsidered in Parliament. On the other hand, the supporters of the authorities claim that, in the interests of the public, it is necessary that the men who persist in making the park the scene of disorderly gatherings and intemperate speeches should be suppressed. Whether the right of meeting in the abstract is in any way affected by the power thus given to George the Ranger to stop Mr. Odger and his friends when disposed to air their grievances in Hyde Park, is not the point under discussion. Most persons will allow that, with the power to express through Parliamentary representatives any evil of importance, it is unnecessary to resort to processions, banners, bands of music, and noisy open-air meetings on Sunday afternoons, inciting a great confluence of doubtful characters and alarming peaceable people. But the real question is whether the law has been broken; and the decision of the superior court, to which the case now stands referred, will have to be accepted by either party—for the present, at least.

The inhabitants of London have had ample cause to question whether the police system is in all respects suited to the requirements of the vast interests requiring protection in the metropolis. For some reason, Goodchild, a constable of the P Division, who had during the late meetings of the policemen on the subject of an advance of pay, acted as secretary, was dismissed from his post. The news caused such general dissatisfaction among the constables that on Saturday evening a large number of men at Bow-street refused to go upon duty. Eventually, on the representations of Colonel Labalmondière, the Assistant-Commissioner, they were persuaded to obey orders, and for the moment it was supposed the difficulty had ceased. It appears, however, that on Monday morning the authorities at the Home Office directed that the men who had shown signs of insubordination—in number 180—should be suspended, and that one of them, named Brown, should be prosecuted at the Hammersmith Police-court. Thereupon the disaffection in the force gained strength, and on Monday evening at Bow-street, and several other stations, not only constables, but sergeants, were also numerously absent. Throughout the metropolis, during that night, policemen were very generally "conspicuous by their absence," and from various quarters it was reported that the action of the Commissioners would result in further trouble. Brown, who was arraigned upon an adjourned summons at Hammersmith on Tuesday, was, after a protracted hearing, sentenced to a month's imprisonment without hard labour, to the surprise of his brother-constables. Although the squabble which has led to the present disorder in the force may be exceedingly pleasing to those whose business it is to garotte or commit burglaries, the public will scarcely be gratified by the knowledge that the police may at any moment cease from duty. Perhaps the protection afforded of late has been of a somewhat perfunctory character, but there has at any rate been the semblance, if not the reality.

M. THIERS AND M. GAMBETTA.

THE National Assembly at Versailles has done a very unwise thing in attempting to hustle M. Thiers into collision with M. Gambetta. It must be tolerably clear to everyone who has had the opportunity, and used it, of watching the political career of both these statesmen, that nothing is to be gained for France by provoking a contest *à outrance* between them. They may respectively pursue, for some time to come, courses which, to some extent, are parallel with each other, but from which neither the one nor the other is at all likely to diverge with a view to effect an ultimate union. As they now stand towards each other, each may do something towards restoring the confidence of the public, and thereby gaining for their country that respite from agitation which is necessary to the full recovery of her much-wasted strength. It is matter of surprise that the moderate Conservatives do not see this, or, seeing it, do not conform their demands to the obvious lesson it would enforce upon them. It is quite clear, however, that they do not base their tactics on any suspicion that angry division between M.

Thiers, as President of the Republic, and M. Gambetta, as leader of the Republican party, contains no promise of good to the consolidation of existing institutions in France.

There was a somewhat severe crisis on Monday last in the National Assembly at Versailles. There really was no necessity for it, and, so far as our prevision extends, no proportionate good can come out of it. General Changarnier, an Orleanist, and perhaps one whose acknowledged patriotism commands for him a degree of public respect not always felt for the military officers who have served France, insisted upon forcing the National Assembly to pronounce judgment between M. Thiers and M. Gambetta. The pretext was that at the dinner given by M. Gambetta's friends at Grenoble, the Radical leader uttered some offensive words against the National Assembly, and dealt out menaces of the approaching dissolution of that body. General Changarnier reproached the Government with timidity, if not something worse, for not having prevented the use of abusive speech towards the supreme authority of the country. It did not satisfy him that M. Thiers had condemned the conduct of M. Gambetta, in most unequivocal terms, before the Committee of Permanence. He regards the ex-Dictator as the avowed champion of Democratic Republicanism in France; and utterly disapproving himself of the doctrines of that political creed, he seemed to regard it as absolutely necessary to the safety of society that M. Gambetta's mouth should be stopped; or, at any rate, that all notion of his having a secret understanding with M. Thiers should be knocked on the head. With this view he presented what is called his interpellation, designed to elicit from the Government a formal separation of itself from those who profess doctrines "of which," said the veteran general, "M. Gambetta is the expression."

It is by no means clear that anything has been gained from General Changarnier's movement by the party who supported him. M. Lefranc, the Minister who was put forward to reply to the old soldier, offered very slight satisfaction to the Right. He disapproved, it is true, of the Grenoble speeches, but he denied that the Government of M. Thiers was either "provisional" or "undecided." M. Thiers himself, in spite of the provocation of the Duc de Broglie, resented being called upon to make a profession of his faith, which, he said, was rendered superfluous by his whole political career; and he refused to reply. "But," said he, "since you exhibit this distrust of me, I beg of you to lose no more time. Proceed at once to a vote. I call for a vote of confidence. I demand it instantly. I am not even afraid to take the country as a judge between you and me." This was not what the Monarchists of the National Assembly desired. It is what they vehemently deprecate. Dissolution is, in their view, identical with revolution. They have shewn their ill-temper, but not their courage. They have once more delivered themselves up to M. Thiers. He has conceded nothing to them—not even a repetition of his censure of M. Gambetta. And M. Gambetta, too, has remained resolutely silent. The two statesmen cannot be made to fight. It suits the purpose of neither. It does not conduce to the well-being of France. It would settle nothing. It might unsettle everything. Yet the National Assembly, if left to its own tendencies, would risk anything rather than definitively acquiesce in a Republican form of Government. If they were as resolute as they are wrong-headed, they would throw France back into anarchy. Happily, they have got a master who can measure their capabilities, and they know it.

CONSCIENCE CLAUSES AND CLERICAL NOTIONS.

An incident, which occurred in the School Board for London on the sixth of this month, is, it strikes us, well worthy of a little more attention than it has received; especially in view of the prospective extension of compulsory education to the rural districts. The Rev. F. W. Holland in his valuable little book on national education, illustrated popular ignorance as to the meaning of a conscience clause by the remark of a working man to the effect, that the latter "wasn't going to trust his con- "science to any man's claws." We think the working man was perfectly right: and we venture to hope that not the working classes only, but all lovers of English liberty, will take note of the provisions, which to the clergy seem amply sufficient for the protection of conscience in a scheme of universally compulsory education.

On the day above mentioned, the Rev. Benjamin Waugh, representing the division of Greenwich on the School Board, moved a resolution which was promptly and earnestly seconded by the Rev. Dr. Rigg; to the effect that a letter should be written to the Education Department to ask whether school boards ought to consider in their estimate of efficient and available accommodation any schools in which the provisions made in Section VII. of the Elementary Education Act were violated. In order that they may understand the bearings of this resolution, it is as well to remind our readers that according to this section, "it shall not be required as a condition of any child being admitted into or continuing in the school, that he shall attend or abstain from attending any Sunday-school or any place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects in the school or elsewhere, from which observance or instruction he may be withdrawn by his parents, or that he shall, if withdrawn by his parents, attend the school on any day exclusively set apart for religious observance by the religious body to which his parents belong." A second section provides that religious observances or instruction shall have place only at the beginning or end or beginning and end of any school meeting. Such a clause manifestly affords only a nominal protection. The clergy themselves boast that it is practically inoperative. They flourish in our faces statistics which show that children of Baptists, for instance, are, without objection on the part of their parents, taught to tell solemn lies about a baptism which never took place; and that the children of all other Dissenters readily recite the three things that were promised in their name by godfathers and godmothers as unreal as the religious convictions which can tolerate such a sham. We require no more proof. Our opponents have quite convinced us, though we presume this was scarcely their object, that this arrangement facilitates many a hollow profession and solemn farce, such as must inevitably destroy in children's tender minds all sense of the pre-eminent need for sincerity and truth in the use of religious language. However, such as it is, this clause does at any rate pay the homage which vice pays to virtue, by putting on an appearance of religious liberty. Strong-minded parents, assured of their independence, clear in their religious convictions, and keenly watchful for their children's highest welfare, may by force of this clause resist the blandishments of clerical unction. No written notice is required. No reason need be given. All that is necessary is that by the parent's authority the child should be made an exception to the general rules of the school.

But, be it observed, this clause is applicable only to schools under Government inspection, and in receipt of the Government grant. Now, if it were provided that in no case nor under any circumstances should a parent be compelled to send his child to any but a public elementary school thus protected, however inadequately, against spiritual tyranny, our cause of complaint would be confined to what has been stated, the elasticity of such a provision under clerical manipulation. But unfortunately more remains behind. For even where school boards exist, they are not bound, nor even allowed, to see that an adequate number of *such* schools exists for the needs of the whole population. At any rate, all that they are required to do is to see that there are a sufficient number of places in *efficient* schools. And there are a good many elementary schools supported by endowment or subscription, receiving no Government grant, and therefore untouched by the provisions of the Elementary Education Act. As a matter of fact, notably in Greenwich, a considerable number of these schools have been passed as efficient, and entered as such in the reports of the London School Board. The case then stands thus. All parents are compelled, whether they will or not, to send their children to an efficient school. There is no superabundance of such schools, nor is it intended that there should be. It must then inevitably happen that in some districts, other schools being filled, or no other school being within reach, parents may be practically compelled by law to send their children where there is no *legal* provision whatever for their protection against arrangements usually of an intensely sectarian character. Nor is this an imaginary danger. In the earlier part of this year, a little girl attending Mr. Waugh's Sunday-school was sent by her parents to St. Mary's Girls' School, a branch of the parish school, partly supported by an endowed charity. Some time afterwards Mr. Waugh found that the girl had been "suspended" from attendance at the day-school, on the express ground that she attended on Sundays at Maize-hill, the Sunday-school above mentioned. There could be no dispute as to the cause alleged; for it was set down in a formal notice received by the parents, handed to Mr. Waugh, and exhibited at the meeting of the school board. The notice was signed by the mistress of the day-school. The clerical members of the board, to do them justice, did not attempt to defend the proceeding on the face of it; though they contended that there must be some misunderstanding. The board, however, by a large majority, carried Mr. Waugh's resolution to ask the Education Department whether such schools ought to be reckoned in the efficient and available accommodation.

At the board meeting on the following Wednesday the Rev. Dr. Barry appeared, armed with a statement which the Rev. Canon Miller, vicar of St. Mary's, had already sent to the Education Department, and which our readers have doubtless seen in the daily papers. We have no wish to enter into any personal questions involved. We think that all friends of religious equality are indebted to Mr. Waugh for bringing the matter forward. And at the same time we can well understand how, with their views, Canon Barry, Canon Cromwell, and other clergymen, thought the explanation given so complete as to make Mr. Waugh's complaint entirely unreasonable. But there is a larger question involved than any merely personal difference of opinion. Dr. Miller has, he tells us, so far from wishing to maintain any exclusive sectarianism, actually introduced a conscience-clause where none existed before. Any person, it seems, who "shall express in writing to the committee a conscientious objection" to the attendance of his child at the religious lessons or at church, will receive a dispensation from the religious rules of the school. The parents of the child in question either would not or could not express such a desire in writing. The reason, if we are rightly informed, was that the father being a *Churchman* had no conscientious objection, but still preferred that the child should go to the Sunday-school she loved. Hence the harshness of the proceeding.

We give Dr. Miller every credit for a considerable amount of clerical liberalism in his intentions. But if this is the clerical notion of the kind of religious liberty necessary to the successful working of compulsory education, we emphatically declare that it is not ours; and that nothing shall induce us quietly to put up with it. The case undoubtedly looked at the first worse than it turns out to be. But the fact that an eminent and honourable representatives of the metropolitan clergy consider it entirely satisfactory, is to our minds somewhat alarming. Is it come to this, then, that by the new Education Act a considerable number of English parents are to be forced, under legal compulsion, to make a written application for the gracious concession to them of the common rights of conscience? Who, we should like to know, are the committee of St. Mary's School, Greenwich, that they are to be allowed to make inquisitorial examinations into the conscientious objections of parents? But this is what it comes to if they are allowed to exclude a board school on the plea that they supply sufficient accommodation for their neighbourhood. The law compels parents under a penalty to send their children to school; and when they are sent the committee insists that they shall go to the church, or that the parents shall send what looks very like a written apology. And, what is worse, a letter sent to the papers yesterday by Canon Miller informs us that the Education Department considers this arrangement perfectly satisfactory. If this sort of thing can be done in the centre of English life, we should like to know what will be the effect of extending compulsory attendance to the rural districts? Such cases as these convince us more than ever that no arrangements ought to be made for a universally compulsory system of national education, which do not provide for the distinct and complete separation between secular and religious instruction.

HOW IT STRIKES A STRANGER.

November 18, 1872.

Everybody has probably noticed the correspondence about the flogging of the boy at Winchester. Column after column of letters has appeared in the *Times*, and there have been leading articles in the other daily papers. We are a curious people. In a corner of one of the morning papers, there is an account of a miners' conference at Durham, and one of the delegates explains the state of things in the Cleveland district. "The atmosphere of the mines was so obscured by smoke that the workmen could not see their neighbours, that boys and horses ran foul of the pit timber, or got jammed amongst the wagons,

sustaining injuries that plentifully filled the cemeteries and hospital's.' Mr. Foreman, of Durham, "pronounced the state of the Cleveland district to be barbarous." There are no letters though and no leaders about these miserable miners. A child is beaten with a little undue severity at a public school, and all England shudders. Men are smothered in foul gases, are jammed and murdered as a matter of course, and nobody takes the least notice. It is frightful to think what the state of excitement would have been if there had been jamming and murdering at Winchester for one day only. The Ministry probably would have been shaken. They might even have been compelled to resign, either for not preventing the horror, or for not visiting its perpetrators with sufficiently summary vengeance. The fact is we are a nation of snobs. All this immense uproar about the ash stick, echoed and re-echoed, arises from the preternatural interest we take in the aristocracy and everything connected with them. As I come up to London in the morning by the train I notice what pleasure it gives every man in the carriage to talk about the Winchester case, and to make believe by his manner and the general tenor of his remarks that he has been at a public school, or if not was debarred from going only by the nearest accident, and that he belongs to the class for which the public schools exist. London suburbs, it is true, are pre-eminently stuck-up. They are the very stronghold of Toryism because Toryism is "respectable," and the golden calf of "respectability" is worshipped there with a fervour never known by any other idol since the first bit of dirt was moulded into ugliness and esteemed divine. Still everywhere more or less it is the same, and our emotions are regulated as those of a respectable person should be by the position of the person who excites them.

Mr. Knatchbull-Hugessen is not an unwise man, but he says occasionally foolish things, commonplace trivialities, and the charge of common-placeness is one at which he and his school generally are amazingly alarmed. He has been making a speech at Sandwich, and has told his hearers what would happen if the Church were disestablished. "It could not be uprooted without a violent dislocation of social ties, and immense disturbance of the whole framework of English life; finally, they ought to pause and hesitate before they touched such an institution." It is really very disheartening to find a clever young Liberal falling back, when it suits his purpose so to do, on the most vulgar platitudes of Toryism which have become smooth and worn in the defence of every abuse which has been removed during the last fifty years. There is no thought in this sentence of Mr. Knatchbull-Hugessen's; it is significant rather of the total absence of thought. There is no attempt in it to manifest anything which the speaker mentally *saw*, it is simply words taken up by the tongue, the intellect being asleep. How would "social ties be dislocated"? A "tie" dislocated! Social ties are those of husband and wife, parent and child, friend and friend. The husband would surely not cease to be a husband, nor the parent cease to be a parent, nor the friend cease to be a friend, if we were reduced to the present condition of the United States. Pause and hesitate, too! Mercy on us, as if such advice ever need be given to English people in dealing with anything established. If pause and hesitation during the last forty years is not sufficient, what would Mr. Knatchbull-Hugessen have? The disestablishment of the Church may be right or may be wrong, but there is no need for a dozen generations to pass by without coming to any decision upon the matter. But Mr. Knatchbull-Hugessen proceeded—still asleep. "If they disestablished the Church they would take away from the poor throughout the land the free teaching of the Gospel which they now enjoyed; they would shake a nation's faith to its centre and proclaim abroad to the world that England had no longer any religious belief of its own." Not a single member of this sentence is true, and each one is so untrue as to be nonsense recognizable as such even by Mr. Knatchbull-Hugessen, if he were to open his eyes. He does not for example think so meanly of his Church as to suppose that its ministers would cease to teach the poor for nothing, if its connection with the State were terminated. He cannot think that, because as a religious man he would be bound to say that a Church so mercenary had better not merely be disestablished but abolished. He cannot think so meanly of his religion as to suppose that the evidences of Christianity are not sufficiently powerful to convince men unless they are backed by the power of the State, because as an honest man he would be bound to give up believing in such an imposture as Christianity would be if this were correct. All this absurdity comes of rushing into speech without reflection. Mr. Knatchbull-Hugessen has a fluent tongue and pen, which he is fond of using, and like many other people he does not sufficiently *arrest* himself to make quite sure that the thing he is talking or writing stands for something he sees. We cannot be certain always to talk or write the truth, but one thing we can do: we can determine to talk and write nothing which is not true for us, nothing which is not for us a genuine tangible fact, solid and sharply actual to our own vision.

This speech at Sandwich reminded me that Mr. Knatchbull-Hugessen is one of the younger members of the Liberal party, one of the generation to which we are to look for leaders when Mr. Gladstone and Mr. Bright have gone. Mr. Knatchbull-Hugessen is now a little over forty years old. He became a Lord of the Treasury when he was thirty, was Under-Secretary for the Home Department when he was thirty-two, and is now Under-Secretary for the Colonies, so that he is going through the usual course of official training, and intends one day, if fortune shines on him, to be a Cabinet Minister. Mr. Gladstone began as a Lord of the Treasury when he was twenty-four, and became Under-Secretary for the Colonies when he was twenty-six. The prospects of the Liberal party do not seem particularly brilliant if it is to be officered for the next five-and-twenty years by the gentlemen who are now slowly rising in the House. There are good men amongst them doubtless, but none of them at present seem to show the marked capacity which distinguished Sir Robert Peel, for example, and which is also possessed by the present Premier. They are many of them excellent officials, but the ability to discharge successfully the duties of a department is not the only qualification for a king of men. He must have large sympathies; a power to rise above the trammels of officialdom, a quick sense of popular wants and power generally. Whence the successors of Mr. Gladstone and Mr. Bright will come, is not evident. There is certainly nobody at present on the Treasury Bench who could hold the party together for a month, nobody for whom many of us would much care to trouble ourselves to vote. But fortunately we are not shut up to the Treasury Bench, and it does not necessarily follow that promotion by seniority is to be the law by which the Government of the country is to be administered. The Prime Minister of the future may possibly be somebody who has never been an Under-Secretary or a Lord of the Treasury.

The great political event of the week to your correspondent is the conversion of the *Times* to a belief in personal representation. It is significant, not because the *Times* can say anything on its behalf which has not been said before, but because it shows that the movement has made one step in advance. The moment when the *Times* takes up a cause is precisely the same for all causes and marks a height as distinct as that of a figure on a tide gauge. As the *Times* leader has an historical value, I trust I may be pardoned for quoting two or three paragraphs:—"There is a third plan (says the *Times*) which retaining constituencies of unequal size with representatives proportionate in number to their size, would allow the electors in each constituency to club together as they liked, and to return a member if they could make up a sufficient quota of the constituency. Here is equality in form and in fact. Each elector gets the same power as every other elector, and yet no adequate group of electors can be swamped entirely. It has the advantage that the individual elector is free, and though this additional element is not palatable to the managers of party movements, it has recommendations which will make it surmount this obstacle. Two or three may be mentioned. It would secure a nearly perfect representation of the opinions of the whole country. It would liberate parties from the necessity of putting forward as their candidates mediocrities whose inoffensiveness is a necessary condition of combining their strength. It would liberate them also from the necessity now so often put upon them of giving way to some section—often the most corrupt—of the constituency who threaten defection if their wishes are not preferred to all others." This was not written without deliberation, and it may fairly be concluded that the *Times* means to adopt the system and advocate it. This is a matter for congratulation, because Parliament will therefrom assume that we are prepared for the change. If the Liberal party did but know their own interest they would put personal representation in the biggest letters on their flag. The danger is pressing. The phalanx of darkness is compact and immovable. All Tories will vote as one man for Tories, but the Liberals are split into a dozen sections whose activity and independence is daily increasing. A friend of the writer's, who knows as much of Parliamentary life and electioneering as any man living, told him that if a general election were to take place now he believed it possible that half the Cabinet might lose their seats, not because of any general retrogression to Toryism, but because the sects are each of them sufficiently hostile to let the Tory in. This, however, is not the strongest argument against the present system. The argument of all arguments is mean, indefinite, wealthy nondescript who is now the average member of Parliament. C.

THE EDUCATION ACT.

The London School Board on Wednesday concluded the discussion upon Mr. M'Gregor's proposal to open small schoolrooms for neglected children who "do not fulfil the requirements of ordinary public elementary schools." The resolutions were adopted with some amendments, one of which was that the inability of the parents to pay the school fees should not be held to be a disqualification for the admission of children to the ordinary schools. Mr. Freeman, in producing a balance-sheet of receipts and expenditure, said it plainly showed that the board could not be charged with extravagance. Supposing they had to borrow a million sterling to provide school accommodation for 100,000 children, the cost would not be more than 2d. in the pound over the whole metropolis. Mr. Watson brought up a report from the statistical committee which stated that, whereas in March last the available elementary school accommodation of London was reckoned as sufficient for 350,920 children, it must now be reduced to 330,734. The alleged extravagance of the board was again discussed by the St. Pancras vestry on Wednesday night, and it was resolved to present a memorial to Mr. Forster, urging him to use every means in his power to prevent the board carrying out their scheme of purchasing 9,280 square feet of land on the Thames Embankment, at the cost of 17,920*l.*, as a site for the erection of board offices. The Mile-end ratepayers have refused to censure the London School Board for extravagance. At a meeting held at the Vestry Hall on Monday night a resolution condemning the extravagant expenditure of the board, and charging them with imposing needless burdens on the ratepayers was moved, but after hearing three members of the school board, Mr. Buxton, Mr. Currie, Mr. Scrutton, and the Rev. Dr. Kennedy, in defence of the board, the meeting rejected the resolution by an overwhelming majority, and closed with three cheers for the members of the school board.

Nonconformists and the Education Rate.—We understand that the opposition to the education rate, so long threatened by those who object to the payment of public money for certain purposes, has at length taken a practical form in Plymouth, and that many Nonconformist ratepayers have refused to pay the rate. They have paid the rates being levied for the present quarter as far as the poor and district rates are concerned, but have declined to add to them the rate levied for educational purposes. The number of refusals is likely to increase. We know of thirty good names in the town who have pledged themselves to resist the rate, and indirectly we have ascertained that their example will be followed by many more. The objection taken has been urged again and again, both in public and in private. The protestors are not prepared to sanction the payment of money raised from the whole body of ratepayers to promote the special ecclesiastical views of any one section; nor do they think it sound policy to hand over public money to the irresponsible managers of sectarian schools. They carry their objection to the point of resistance to payment because all other means have failed. They regard the Education Rate as applied under the 25th Clause of the Education Act as another and more objectionable form of Church-rate, and they feel justified in opposing this form of resistance because it is so distinctly the outcome of a retrograde policy—a giving up a degree of religious liberty which had been already won after many a well-fought battle. They accept the position of the Attorney-General in his recent visit to Plymouth, and when speaking of another subject—"It is one thing to acquiesce in an anomaly which has come down to us from past generations and has been sanctioned by the usages of centuries, it is quite another thing to re-enact it." Those who refused to pay Church-rates are not likely to pay a rate which they regard as the re-enactment of a church-rate, and something more.—*Western Daily Mercury.*

Leeds.—A meeting of the Leeds School Board was held on Thursday, under the presidency of the chairman, Sir Andrew Fairbairn. Competitive plans for the erection of schools at New Wortley, Jack-lane (Hunslet), and Beeston, were laid before the members. Those for schools at the first and last-mentioned places, sent in by Mr. George Corson and Mr. E. Backhouse, were accepted; that for the school in Jack-lane being rejected. Mr. Woolley urged the necessity of more school accommodation being provided than existed at present, and moved that arrangements be made for the erection of seven new schools. Some of the members were in favour of deferring the execution of the proposal on account of the prices of labour and

building material being at present abnormally high; but Mr. Jowitt (vice-chairman) mentioned that, in the course of a conversation he had had with Mr. Forster, the right hon. gentleman stated that if the board did not make the educational provision necessary, they were certain to hear from the Education Department. The proposal of Mr. Woolley was adopted by a majority of 10 to 3.

THE MANCHESTER SCHOOL BOARD are seeking to ascertain the experience of other boards with respect to the difficulty of legally proving before the magistrates the non-attendance of children at school. The clerk, in his letter to the West Bromwich board, says:—"Our main difficulty lies in the necessity for producing the teacher and his register. This is felt both by the board and the teachers to be a hardship, as in the event of the teachers refusing to appear, their appearance would have to be compelled by subpœna or warrant." The clerk to the West Bromwich board replied in effect that the magistrates in that town had been content with the evidence of the school board officer. At the City Police-court on Saturday, the clerk to the board appeared to prosecute in twenty-three cases where the parents had neglected to comply with the provisions of the Elementary Education Act, 1870, by not sending their children regularly to school. Four of the parents were fined 5s. each, one was fined 4s. 6d., and one was fined 3s. 6d. In six cases of non-appearance warrants were granted. Eleven cases were adjourned to give the parents another opportunity of compliance.

SCHOOL FEES AND BOARDS OF GUARDIANS.—Several school boards have expressed themselves desirous that the boards of guardians of their respective districts should pay the school fees of the children of out-door paupers, in accordance with the permissive provisions of Denison's Act, and in the majority of cases where the question has arisen the guardians have refused to adopt that course. At Llanelly these conditions are reversed. The guardians are paying fees under Denison's Act, and are willing to continue the payment; but the school board wish to take the duty upon themselves, and have resolved "that the fees of those children whose parents are considered too poor to pay them should be paid by this board, after a careful consideration of each individual case."

THE NOTTINGHAM SCHOOL BOARD.—A mass meeting of ratepayers of Nottingham was held on Monday night, by torchlight, in the great Market Place, to protest against a proposal of the local school board to erect board schools. Mr. Councillor Thompson presided. Resolutions were passed denouncing the proposed expenditure of the ratepayers as unnecessary, seeing that there was new surplus accommodation in existing schools for 4,000 children. It was resolved that a deputation should wait upon the board in reference to the matter.

CHURCH SCHOOLS.—The perfunctory character of much of the so-called teaching in many Church schools is well known to the curious in such matters. In last week's *South London Chronicle* there is a sub-leader giving a retort of Mr. Sylvester, in the Newington Vestry, to the charge that the new board school in John-street, Walworth, had taken eighty-eight scholars out of 100 from the St. John's Church Schools. "That may be," said Mr. Sylvester, "but I have it upon the authority of a member of the school board that out of the 100 children, not more than five or six knew their letters." In too many denominational schools it is the numbers in attendance rather than the quality of the teaching that is supposed to tell.

Epitome of News.

The Queen and Court leave Balmoral for the South on Friday next.

The Prince of Wales has had a shooting party at Sandringham, and this week entertains a select party of guests at Six Mile Bottom, near Cambridge, for three or four days' shooting. The prince and princess will go to Blenheim, on a visit to the Duke of Marlborough, on the 3rd of December.

At the meeting of the Cabinet on Friday afternoon all the Ministers were present.

The members of the Burmese Embassy left Dover on Friday morning in their screw steam-yacht for Boulogne. Prince Arthur was on the pier to witness their departure.

The appointment of Mr. Archibald to the vacancy in the judgeship of the Court of Queen's Bench appears to have given great satisfaction in the profession. Mr. Charles Bowen succeeds Mr. Archibald as Junior Counsel to the Treasury.

Admiral Sir Alexander Milne will succeed Sir Sydney Dacres as First Naval Lord of the Admiralty.

The *Daily News* is glad to learn, on the best authority, that during the past three months the improvement in Mr. Bright's health has been greater than during the previous years of his disability; and that his return to the House next session may reasonably be expected, though the extent to which he will be able to take part in public business is still a matter of uncertainty.

Mr. Jacob Bright, M.P., is on a tour through Spain, accompanied by Mrs. Bright and his sister, Mrs. Lucas.

This week the Prince Imperial will enter the Royal Military Academy, Woolwich, and will have a suite of six rooms there.

It is proposed that a conference, consisting of delegates from the various Republican Clubs, should meet in Sheffield on Dec. 1.

The price of coal has been lowered in the neighbourhood of Leeds. At a numerously-attended meeting of coal-masters and mine-owners of various districts in Scotland, it was unanimously resolved to reduce the miners' wages by 1s. a day.

The *British Medical Journal* understands that the Rev. Mr. Watson, whose capital sentence for the murder of his wife was commuted to imprisonment for life, has shown no signs whatever of unsoundness of mind while in prison.

In the Court of Queen's Bench on Monday, on the application of Serjeant Sleigh, for the Tichborne Claimant, a rule was granted calling on the Attorney-General to show cause why there should not be a trial at bar, the effect of which would be that the trial would proceed without reference to term or vacation, and there can be no appeal.

Eleven of the speakers at the Hyde Park amnesty meeting were on Monday charged, before Mr. Newton, at Marlborough-street Police-court, with infringing the rules of the park. Evidence having been taken against one defendant, named Bailey, Mr. Newton held that the rules had been properly made and enforced. He was not prepared, as that was the first case, to inflict a severe penalty, but said there must be such a penalty as would enable the defendant to appeal. A fine of 5*l.* was then imposed, the other summonses being adjourned *sine die*. Notice of appeal was given.

The castigation which the Attorney-General recently administered to the Duke of Marlborough has had an excellent effect. The *Labourers' Union Chronicle* states that at the Blenheim harvest home supper, on Friday, the duke gave full permission to his men to join the union, promising to treat union and non-union men alike, to pay them in sickness, and to see that they wanted for nothing.

Mr. M. A. Bass, M.P., speaking at the dinner of the Sheffield Licensed Victuallers on Thursday, intimated that a determined effort would be made early next session to amend the Licensing Act by eliminating its restrictive and repressive clauses. The hours must be made the same in town and country, the police must have their powers curtailed, and the detection of adulteration must be entrusted to the Excise only.

The working-classes of Liverpool are, it is announced, determined to "run" Mr. Thomas Hughes, at present member for Frome, at the next election.

Horse disease, described as a virulent form of influenza, has attacked many horses in the Spalding district of Lincolnshire.

Lord Beauchamp and Lord Salisbury have failed to establish their claims to be registered as Parliamentary voters. Mr. Wills, who appeared for Lord Beauchamp before the Court of Common Pleas, admitted that there was "not a straw on the stream of precedents" in favour of his client, and Mr. Manisty, for Lord Salisbury, made a similar admission. As the question was one wholly of precedent, the decisions of the revising barristers excluding peers from the franchise were upheld by the whole court.

Mr. Buckland reports that the baby hippopotamus is doing well. He is wonderfully grown and plumped up, and is already of a good size, though by the side of its mother—who probably weighs about two tons—he looks but a little fellow, the size of a porker pig. He stands quite firm upon his legs, and trots about after his mother.

There was a shocking colliery tragedy near Walsall last week. An immense volume of water from some old and unknown workings burst into the Pelsall Hall Colliery, belonging to Messrs. Morgan and Co. Some twenty persons were thus entombed. Great efforts were made to drain the pit, and on Monday the water was so much reduced that the entrance to the workings was clear; but it was found impossible for anyone to go into the mine, owing to an accumulation of foul air. Arrangements were at once made to draw off the "choke damp," but no hope remained that any of the twenty-two men and boys in the pit would be got out alive.

FOREIGN MISCELLANY.

An association has been formed in Bombay to encourage widow remarriage among the Hindoos.

The Jesuits have purchased a rich domain in Austria, which empire is now their headquarters.

Professor Stowe, husband of Mrs. Harriet Beecher Stowe, was lately stricken with paralysis.

The Duke of Edinburgh has arrived at Gmunden on a visit to the royal family of Hanover.

From Madrid we learn that the King of Spain is somewhat better, the inflammation of the knee being much reduced.

Prince Bismarck has been suffering from an attack of rheumatism, but is now pronounced to be convalescent.

We learn from Carlsruhe that the Imperial Prince of Germany is just now suffering from illness which, though not serious, has compelled him to postpone a visit he intended to pay to Switzerland.

THE POPE AND THE ITALIAN GOVERNMENT.—From Rome we learn that the Pope has again refused the allowance granted to him by the Italian Parliament. Cardinal Antonelli declared that his holiness could not receive a sum offered in virtue of a law which the Holy See did not recognise.

THE GREAT FIRE AT BOSTON.—The American correspondent of the *Times* thus sums up the losses resulting from the fire at Boston—959 buildings destroyed, of which 125 were private dwellings; thirty-five persons killed; and 2,043 firms or individuals injured pecuniarily. The loss of the insurance companies is estimated to be forty-eight million dollars. The *Daily News* correspondent says the total loss will not exceed 100 million dollars. The agents of the English companies have received instructions from head-quarters to settle promptly, and to draw at sight for whatever is wanted. This news produced an excellent effect. Already vigorous preparations for clearing away the *débris* of the ravaged districts are being made, and also for rebuilding the streets on a much improved scale.

GALES AND FLOODS ON THE BALTIC COAST.—The Trave has overflowed, flooding parts of Lubeck, while inundations are also reported from Kiel, Eckernförde, and Flensburg. At Stralsund twelve vessels in the harbour have foundered owing to a violent gale, part of the town being flooded, and some of the warehouses have been destroyed by fire which occurred while the gale was raging. The loss in cattle is described as enormous. On the coast eighty vessels have been lost, and nearly all the fishing smacks destroyed. Many houses in the neighbouring islands, too, have been greatly damaged, and the distress among the inhabitants is such that the Government has sent to them two steamers with provisions. Great damage has also been done in Denmark and Sweden by the same gales. The King of Sweden immediately sent relief to the towns which have suffered, and the Queen has placed herself at the head of an association for rendering succour to those in distress. The Minister of Marine has ordered measures to be taken in aid of the shipwrecked sailors.

ENGLISH LECTURERS IN AMERICA.—A Cambridge correspondent of the *New York Evening Mail* reports a first lecture in America, delivered last month, the lecturer being George Macdonald, and the subject being Robert Burns:—"The full beard and the broad, low brow are quickly recognised. A black dress-coat on a slightly stooping, moderately tall figure, white necktie, and rather prominent gold watch-chain complete the figure. It seemed at times that the speaker would have been more at home in a pulpit; the clergyman was frequently evident. Often leaning on his desk as if it were a pulpit cushion, he read some of the serious poems much as one would read Watts' hymns, and frequent sermonising marked the preacher. A very earnest temperance lecture accompanied a sad apology for Burns's drinking songs and intemperance. It was not the drink that made the song, it was the companionship, was thrice repeated, and regretful allusions to graver vices were given with a positive groan, as he said, 'Oh, I'd like to pass over what I must say.'" Professor Tyndall closed his lectures at Boston with a speech from which we copy these words:—"During my stay here I have heard the 'old country' mentioned again and again. You cannot abolish your antecedents. Out of England's loins you have come. Your ancestry is stamped upon your faces, your laws, your politics, and your characters. De Tocqueville, sympathising with Democratic institutions, says, regarding England and America: 'I refuse to regard these people as two. One is the outgrowth of the other.' Atrocious ignorance of each other is at the bottom of all our differences. I trust that hereafter each nation will respect the individuality of the other, while thoroughly maintaining its own."

ELECTION INTELLIGENCE.—The election for Londonderry will take place in a few days, and will be the first test of the ballot in Ireland. Mr. Pallas, the new Attorney-General, has received the promise of Presbyterian support, but the education question and the Government prosecution of the priests, on which the Attorney-General has been outspoken, are expected to divide both the Presbyterian and the Catholic vote.—Mr. Daly, the Liberal candidate for Cork, has retired in favour of Mr. Matthews. Mr. Young, a local gentleman, and Mr. Exham, Q.C., are spoken of as possible candidates in the Conservative interest.—In consequence of the appointment of the Hon. Charles Carnegie as Inspector of Constabulary for Scotland, the representation of the county of Forfar in Parliament has become vacant. Sir James H. Ramsay, of Bamff, has published an address in which he declares his intention to solicit the suffrages of the electors. He announces himself as a Liberal and a cordial supporter of Mr. Gladstone's Government. There are rumours of a Conservative candidate entering the field.—A vacancy in the representation of Kincardineshire has occurred by the death of Mr. Dyce Nicol, in London. Several candidates are spoken of. There can be little doubt that the testing points will be the Game Laws and the Laws of Hypothec.—Sir Peter Tait, a former mayor of Limerick, has intimated his intention of contesting the representation of Orkney and Shetland against Mr. Samuel Laing. He has chartered a steamer to go round the islands.—There was a rumour in Gateshead on Saturday that Sir William Hutt would shortly resign the representation of that borough; but no one connected with the Liberal party there seemed to have any knowledge of such intention. Mr. William Arbuthnot, who contested Gateshead in 1868, has issued an address, in which he announces his intention of availing himself of the first opportunity that presents itself of again coming forward as a candidate. He pronounces the Education Act as, on the whole, beneficial, but believes it susceptible of improvement in some of its details. As subjects of future legislation, Mr. Arbuthnot places in the foreground the removal of the inequalities between the borough and county franchise, and the redistribution of seats; while he says—"I shall support any proposal for the disestablishment of the Church of England."

Literature.

CHARLES DICKENS.*

This second portion of Mr. Forster's Life of Dickens is deficient in the kind of interest which pervaded the first; but it has a very decided interest of its own. The early struggle—the hard struggle with unkindly adverse circumstances and which appeals to all sympathies—once well over, we find that Mr. Dickens only began a series of very keen mental struggles, which, at all events in their more intimate bearings, only a certain class will follow or appreciate to the full. In one sense Dickens fulfilled the destiny of the true artist—living "a twofold life,"—as Mr. Barrett Browning well puts it,—

> "The colder for his place
> 'Twixt two incessant fires,—his personal life's
> And that intense refraction which burns back,
> Perpetually against him from the round
> Of crystal conscience he was born into,
> If artist born."

In Dickens there was the intense self-exhausting apprehension of all his imaginations and fancies as in the very fullest sense real things, together with the necessity of close and continual contact with certain specialised types of character and external circumstances. From these spring at once, his fineness of sentiment, or what has been called his "weakly sentimen-"tality," and his keen though somewhat restricted sense of reality. Dickens could not withdraw himself and contemplate his work from the coldly critical standpoint as Goethe so perfectly did, and as Thackeray less perfectly did. To use his own words, with every great work he sent "a part of himself "into the Shadowy World," and whenever he thought of any thing that he had written it was with all the painful pleasure of acknowledged self-analysis. His moods embodied themselves in characters, only relating themselves to certain isolated facts that had been observed by him in those with whom he had come into contact. Hence the "one-idead-"ness" of many and these too his leading characters—Mr. Dick, Micawber, Quilp, and the rest. Mr. Forster, when he repudiates M. Taine's criticism which declares Mr. Dickens's chief characters mad, must yet allow that it is only a somewhat extreme form of expressing a very evident fact. Dickens could never see his characters save along one line of approach; and the isolation of special elements of character for artistic purposes cannot fail in many instances to produce such impression. And it was very much with his finer, as with his coarser types. Little Nell and Edith Dombey and Trotty Veck and Bob Cratchitt are just as limited as Quilp, or Miss Brass. The peculiar manner in which in the moment of creation, Dickens acknowledges to have yielded himself up to the luxury of sympathy, is one kind of proof of this. He tells us that when writing some of his more touching passages he was literally overpowered, and had, like the womankind, to indulge himself "with "a good cry." He lived his art as he created it; and repose is sometimes lacking. And this was part and parcel of his temperament—an habitual necessity of his producing high-class work at all. The most remarkable point is that, so far as Mr. Forster has given us the material for judging, the feeling was the strongest in the case of the most aërial of his creations. Of the last part of "The Chimes," for instance, he himself says:—

"I hope you will like the little book. Since I conceived, at the beginning of the second part, what must happen in the third, I have undergone as much sorrow and agitation as if the thing were real, and have wakened up with it at night. I was obliged to look myself in when I finished it yesterday, for my face was swollen for the time to twice its proper size, and was hugely ridiculous."

At the same time, as we have said, there was the necessity of escape from one impression, however pleasant, by a dash on real life itself, when fresh impressions were craved with a sort of over-mastering desire. On this head he himself very characteristically writes from Switzerland:—

"Invention, thank God, seems the easiest thing in the world; and I seem to have such a preposterous sense of the ridiculous after this long rest (it was now over two years since the close of Chuzzlewit) as to be constantly requiring to restrain myself from launching into extravagances in the height of my enjoyment. But the difficulty of going at what I call a rapid pace is prodigious; it is almost an impossibility. I suppose this is partly the effect of two years' care, and partly the absence of streets and numbers of figures. I can't express how much I want these. It seems as if they supplied something to my brain, which it cannot bear, when busy, to lose. For a week or a fortnight I can write prodigiously in a retired place (as at Broadstairs) and a day in London sets me up again, and starts me. *But the toil and labour of writing day after day without that magic-lantern is immense!* I don't say this at all in low spirits, for we are perfectly comfortable here, and I like the place very much indeed, and the people are even more friendly and fond of me than they were in Genoa. I only mention it as a curious fact, which I never had an opportunity of finding out before. My figures seem to stagnate without crowds about them."

Thus we may say that Mr. Dickens approached his types through the narrow access of a single mood of his own; but that he needed the relief of varied impression not to widen and to soften but rather, if we may so say, concentrate his keen insight upon them. Looked at from this point of view, we are compelled to acknowledge that, however far M. Taine may be wrong through extreme expression, yet he is not wholly wrong on the principle of the thing, which Mr. Forster himself admits, when he says that Mr. Dickens was always "greater in quickness of assumption "than in steadiness of delineation"—a statement which we regard as being critically exhaustive, and in fact as so far settling the whole question.

Some sort of general characteristics of Mr. Dickens's genius was so far inevitable in setting out to deal with this second volume, which is largely critical. Mr. Forster kindly analyses the chief works for us with a lightness of hand which shows at once delicacy and sagacity, and he varies it by glances at Mr. Dickens on his travels—for during a considerable portion of the period dealt in this volume, he lived abroad in Italy, Switzerland, and France.

Immediately on his return from his first visit to America, Mr. Dickens busied himself with the "American Notes"; and no sooner were these out of hand than he set himself to "Mar-"tin Chuzzlewit," in which, as every one knows, he made rare use of his American experiences, and enriched English literature with Pecksniff and the immortal Mrs. Gamp—whose "original was in reality a person hired by a "most distinguished friend of his own, a lady, "to take charge of an invalid very dear to her; "and the common habit of the nurse in this "sick room, among other Gampish peculiarities, "was to rub her nose along the top of the tall "fender. Whether or not, on that first mention "of her, I had my doubts whether such a cha-"racter could be made a central figure in a "story, I do not now remember; but if there "were any at the time, they did not outlive the "contents of the packet which introduced her "to me in the flesh a few weeks after our "return."

Notwithstanding certain looseness of construction, felt as much by Dickens himself as by any one, he seemed to have fuller faith in "Chuzzlewit" than anything he had yet produced. "As to the way," he wrote to Mr. Forster, "in which the two chief characters "have opened out, that is, to me, one of the "most surprising processes of the mind in this "sort of invention. Given what one knows, "what one does not know, springs up; and I "am as absolutely certain of its being true, as "I am of the law of gravitation—if such a thing "be possible, more so."

"Chuzzlewit," however, in spite of its wonderful reality and humour, fell far short in respect of sale; and the "Christmas Carol," which followed, though it sold well at first, yielded the author little comparatively, chiefly owing to a miscalculation of the selling price. Mr. Dickens felt terribly embarrassed. He wrote to his friend Forster:—

"What a wonderful thing it is, that such a great success should occasion me such intolerable anxiety and disappointment! My year's bills, unpaid, are so terrific, that all the energy and determination I can possibly exert will be required to clear me before I can go abroad, which if next June come and find me alive I shall do. Good heaven, if I had only taken heart a year ago. . . I was so utterly knocked down last night, that I came up to the contemplation of all these things quite bold this morning. If I can let the house for this season I will be off to some seaside place as soon as a tenant offers. I am not afraid, if I reduce my expenses, but if I do not I shall be ruined past all mortal hope of redemption."

In the midst of all these difficulties, came from all quarters—from Jeffrey and Thackeray amongst others—praise and gratitude for the "Christmas Carol," which was declared to be a "national benefit." After some difficulties and trials—a Chancery suit against a "pirate," and a difference with the proprietors of the *Morning Chronicle*—Mr. Dickens set out for Italy. He took a villa at Albaro, near Genoa. He liked the climate, was delighted with the scenery, and found in the people many new points of character. He says:—

"The sky above me is familiar to my sight. Is it heresy to say that I have seen its twin brother shining through the window of Jack Straw's—that down in Devonshire-terrace I have seen a better sky? I dare say it is; but like a great many other heresies, it is true. . . But such a green, green, green, as flutters in the vineyard below the windows, *that* I never saw; nor yet such lilac and purple as float between me and the distant hills; nor yet in anything, picture, book, or vestal boredom, such awful, solemn, impenetrable blue as in that same sea."

Rambling about the vineyards and visiting Genoa pretty frequently, the time—a time of delicious idleness—sped on, and in the month of September they removed into Genoa itself, and here he began to write his next Christmas story, the "Chimes."

"Never did I stagger so upon a threshold before. I seem as if I had plucked myself out of my proper soil when I left Devonshire-terrace; and could take root no more till I return to it. . . . Did I tell you how many fountains we have here? No matter. If they played nectar they wouldn't please me half so well as the West Middlesex Waterworks at Devonshire-terrace."

He resolved to make this new Christmas story a plea for the poor. "He was to try to con-"vert society as he had converted Scrooge, by "showing that its happiness rested on the same "foundations as those of the individuals, which "are mercy and charity no less than justice." Its production cost him immense labour. "This book," he says, "(whether in the Hadji "Baba sense or not I can't say, but certainly in "the literal one), has made my face white in a "foreign land. My cheeks, which were be-"ginning to fill out, have sunk again; my "eyes have grown immensely large; my hair "is very lank, and the head inside the hair is "hot and giddy. Read the scene at the end of "the third part, twice. I wouldn't write it "twice for something."

Leaving his wife and family at Genoa, he travelled by Ferrara to Venice, and thence to Lodi, resting leisurely, and seeing everywhere what of note was to be seen; often disappointed, but still writing letters full of spirit, and such wonderful bits of description as only he could write. Venice surpassed all that he had expected. Thus he writes of it to Mr. Forster:—

"Nothing in the world that ever you heard of in Venice, is equal to the magnificent and stupendous reality. The wildest visions of the 'Arabian Nights' are nothing to the Piazza of St. Mark, and the first impression of the inside of the church. The gorgeous and wonderful reality of Venice is beyond the fancy of the wildest dreamer. Opium couldn't build such a place, and enchantment couldn't shadow it forth in a vision. All that I have heard of it, read of it in truth or fiction, fancied of it, is left thousands of miles behind. You know that I am liable to disappointment in such things by over-expectation, but Venice is above, beyond, out of reach of coming near, the imagination of a man. It has never been rated high enough. It is a thing you would shed tears to see. When I came on board last night (after a five miles' row in a gondola, which somehow or other I wasn't at all prepared for); when, from seeing the distant city lying, one light, upon the distant water, like a ship, I came plashing through the silent and deserted streets; I felt as if the houses were reality—the water, fever-madness. But when, in the bright, cold, bracing day, I stood upon the piazza this morning, by Heaven, the glory of the place was insupportable! And diving down from that into its wickedness and gloom—its awful prisons, deep below the water; its judgment chambers, secret doors, deadly nooks, where the torches you carry with you blink as if they couldn't bear the air in which such frightful scenes were acted; and coming out again into the radiant unsubstantial Magic of the town, and diving in again, into vast churches, and old tombs—a new sensation, a new memory, a new mind came upon me. Venice is a bit of my brain from this time. . . . I never saw the thing before that I was afraid to describe. But to tell what Venice is I feel to be an impossibility. And here I sit alone, writing it: with nothing to urge me on, or goad me to that estimate, which, speaking of it to any one I loved, and being spoken to in return, would lead me to form. In the sober solitude of a famous inn, with the great bell of St. Mark ringing twelve at my elbow; with three arched windows in my room (two stories high) looking down upon the grand canal and away, beyond, to where the sun went down to-night in a blaze; and thinking over again those silent speaking faces of Titian and Tintoretto; I swear (uncooled by any humbug I have seen) that Venice is the wonder and the new sensation of the world!"

Going back to Genoa he conveyed his family to Rome, and after that to several other of the Italian cities, and returned home in the autumn of 1845, by way of Lucerne, where a short stay was made, and where he thus records his impressions of the Switzer peasantry:—

"If the Swiss villages looked beautiful to me in winter, their summer aspect is most charming, most fascinating, most delicious. Shut in by high mountains capped with perpetual snow, and dotting a rich carpet of the softest turf, overshadowed by great trees, they seem so many little havens of refuge from the troubles and miseries of great towns. The cleanliness of the little baby-houses of inns is wonderful to those who come from Italy. But the beautiful Italian manners, the sweet language, the quick recognition of a pleasant look or cheerful word; the captivating expression of a desire to oblige in everything, are left behind the Alps. Remembering them, I sigh for the dirt again; the brick floors, bare walls, unplastered ceilings, and broken windows."

In England he turned over the possibility of starting a periodical—and thought of naming it *The Cricket*. Finally, the periodical took the form of *Household Words*, and *The Cricket* developed, as we all know, into a Christmas story. He was active in the establishment of the new paper—the *Daily News*; and published his "Pictures from Italy." He soon became bent on leaving England again; and, having let his house to Sir James Duke, set off for Switzerland, where he established himself at Lausanne. In November, 1845, he left Lausanne and

* *The Life of Charles Dickens.* By JOHN FORSTER. Volume the Second. 1842-1852. (Chapman and Hall.)

stayed three months in Paris. Then he returned to Lausanne and resided there till the end of 1846. It was during this second residence abroad that the "Battle of Life," and "Dombey and Son," were written; so that, considering his own confession of incapacity to write well when away from England, he was on the whole remarkably productive.

The years that followed in London were taken up with theatrical representations in aid of benevolent schemes, in connection with which Mr. Dickens visited several of the leading towns in the country; the composition of the "Haunted Man," "Bleak House," and "David Copperfield"; varied by the exertions needed to bring the long-cherished idea of *Household Words* to a practical issue, which was now done. Very characteristic are some of the proposed names for the magazine. For example—*Mankind;* and *Charles Dickens*, a weekly journal designed for the instruction and entertainment of all classes of readers, *conducted by Himself;* the *Household Face;* the *Holly Tree; Everything;* and the *Robin*, with motto from Goldsmith—"The red-breast, cele-"brated for its affection to mankind, continues "with us the year round"—which suggested later the title *All the Year Round*, adopted for a later series.

This second volume, every way interesting—in spite of being so devoted to analyses—closes with the completion of "David Copperfield," in these terms:—

"I have been (15th of September, 1851) tremendously at work these two days; eight hours at a stretch yesterday, and six hours and a half to-day, with the Ham and Steerforth chapter, which has completely knocked me over—utterly defeated me! I am (20th of October) within three pages of the close; and am strangely divided, as usual in such cases, between sorrow and joy. Oh, my dear Forster! if I were to say half of what 'Copperfield' makes me feel to-night, how strangely, even to you, I should be turned inside out! I seem to be sending some part of myself into the Shadowy World."

*MR. FROUDE ON THE IRISH QUESTION.**

(First Notice.)

Mr. Froude has thrown himself into a vexed and heated controversy, and one in which he is pretty sure to displease various parties. Of course the Irish will not admire the man who has undertaken to persuade America that they are in the wrong and their Sassenach rulers are right, and though England will doubtless be more willing to accept such a pleasant view, there are many even in this country who will not approve of all the arguments by which Mr. Froude maintains his position. Not the less will all who can admire vigorous and independent thinking and clear and lucid writing, be charmed with his new book. There is a fascination in his style which draws us on almost in spite of ourselves. In lucidity, elegance, pictorial power, and condensed force, it has few equals, and it compels us to read on, whatever we may think of the particular sentiments clothed in so attractive a form. But the interest awakened by Mr. Froude's rare eloquence does not necessarily imply conversion to his views. Indeed, some of the qualities to which it owes its chief power would rather militate against its producing this effect. It is the eloquence of strong passion, and passion which often makes him appear one-sided in his judgments, and exaggerated in his statements. Whether he is really so may be questionable, for many of the facts with which he has to deal are of a character to warrant the use of forcible language, and the expression of very strong and emphatic condemnation. Not the less will Mr. Froude's pictures seem to be strongly coloured, and his censures extremely harsh, and thus any effect which he might hope to produce in modifying the judgments of others will be materially diminished. We believe his facts are substantially correct, whatever we may think of the inferences drawn from them, and though it would be too much to say that he holds the balance impartially between the two countries, yet he makes no attempt to hide the many faults and crimes of which England has been guilty. The native defects of Irish character are, in his judgment, the great cause of Ireland's evils; but they would never have produced such injurious results had it not been for the weakness and inconsistency of English statesmanship. Starting with the principle that "a "natural right to liberty, irrespective of the "ability to defend it, exists in nations as much "and no more than it exists in individuals," that is that it does not exist at all, it is easy to understand what view he has of the relations that ought to exist between the two countries. With independence for independence' sake he has no sympathy. "As a broad principle," he says, "it may be said that as nature has so con-"stituted us that we must be ruled in some "way, and as at any given time the rule will "be in the hands of those who are then the "strongest, so nature also has allotted supe-"riority of strength to superiority of intellect "and character; and in deciding that the "weaker shall obey the more powerful, she is "in reality saving them from themselves, and "then most confers true liberty when she "seems to be taking it away." If a people have power to defend and govern themselves it is better that they should be independent. They have shown that they can use freedom well, and that constitutes their right to it, and "among reasonable beings right is for ever "tending to create might." If, on the contrary, "a people shows incompetence either for self-"defence or self-government, which will neither "fight manfully in defence of their liberties nor "submit peacefully to the rule of the stranger, "and accept the benefits which it might thus "secure, becomes independent, it can only be to "its own injury." It "may make itself so in-"tolerable as to be cast off, and bidden to go "upon its own bad way; but he will not go for "its own benefit. It will have established no "principle, and vindicated no natural right. "Liberty profits only those who govern them-"selves better than others can govern them, "and those who are able to govern themselves, "surely have no need to petition for a privi-"lege which they can keep or take for them-"selves." This is certainly a short and easy method of settling a number of questions which are generally supposed to be somewhat difficult, but it has a very dangerous resemblance to the principle that might makes right. As a matter of fact in this world, it is too often so; whether it ought to be so, is a very different question. No doubt if a people are unable to govern themselves it is better in the interests of the world at large, and even in their own, that they should be under the government of a wiser and stronger race. But who is to decide this question of capacity? It is easy to say that if a nation possess it, it will not need to ask for independence, for it will be able to assert it. But what, on such a supposition, is to be said relative to Italy? Italians have shown themselves, to say the least, as capable of managing their own affairs as the Austrians were of managing for them; nevertheless, Lombardy and Venice would have been under Austrian rule to-day but for foreign intervention. Strong battalions will generally work their will whether it be righteous or wicked, and their masters will be very ready to conclude that people on whose provinces they have cast a covetous eye are unfit for self-government. The strong will doubtless accept Mr. Froude's positions, but we doubt whether the weak will very readily acquiesce in them.

Their application to Ireland is very evident. The Irish are just the type of a people who, being unable to govern themselves, should submit to the stronger and wiser rule of their neighbour. Probably the Irishman would say that many of his faults are to be attributed to the kind of rule under which he has been for six hundred years, and he would certainly find a good deal in Mr. Froude's narrative to justify this idea. True the people were no better at the time of the English invasion than they are now, but who is to say that many of the defects apparent then as they are apparent now, might not have been corrected had they been under a different *régime?* Is not self-government itself a discipline of which no nation has a right to deprive another on the plea of its superior wisdom? Here, indeed, is one of the flaws in Mr. Froude's representations. He leaves out of account the educating power of liberty, and though he does not intend it, will be regarded by the champions of Irish independence as using the national faults due largely to English mistakes or crimes as arguments for the perpetuation of the English rule. We object, ourselves, altogether, to the assumption that there are nations incapable of self-government, and certainly the attempt to argue any people into the belief that they are thus disqualified does not seem the best way of reconciling them to the loss of that independence for which they sigh, or the endurance of wrongs which they "bewail in wild and weeping "eloquence in the ears of mankind."

It cannot be denied that, owing to the situation of Ireland, her independence would at any time have been a fruitful source of anxiety and danger to England, whose true policy was to seek annexation on terms which would have prevented the sister island from becoming either a powerful rival, able at any time to shelter and help the enemies of England, or a discontented province. The Irish character presented the first and great hindrance to the development of such a policy. "Ireland would "neither resist courageously, nor would she "honourably submit. Her chiefs and leaders "had no real patriotism;" and to their hatred of order and settled government, their miserable feuds and still more miserable selfishness, their inability to combine against the common enemy, and their readiness to sell their country to promote their personal ends, may be traced much of Ireland's weakness and misery. Mr. Froude's general view of the course of the history is well expressed in the following passage, the essential truthfulness of which cannot be questioned:—

"In Scotland, though the nobles might quarrel among themselves, they buried their feuds and stood side by side when there was danger from the hereditary foe. There was never a time when there was not an abundance of Irish who would make common cause with the English when there was a chance of revenge upon a domestic enemy, or a chance merely of spoil to be distributed. All alike, they would make no stand for liberty, as little could endure order, or settled government. Their insurrections, which might have deserved sympathy had they been honourable efforts to shake off an alien yoke, were disfigured with crimes which on one memorable occasion at least brought shame on their cause and name. When insurrection finally failed, they betook themselves to assassination and secret tribunals; and all this while they were holding up themselves and their wrongs as if they were the victims of the most abominable tyranny, and inviting the world to judge between themselves and their oppressors. Nations are not permitted to achieve independence on these terms. Unhappily, though unable to shake off the authority of England, they were able to irritate her into severities which gave their accusations some show of colour. Everything which she most valued for herself—her laws and liberties, her orderly and settled government, the most ample security for person and property—England's first desire was to give to Ireland in fullest measure. The temper in which she was met exasperated her into hardness and at times cruelty, and so followed in succession alternations of revolt and punishment, severity provoked by rebellion, and breeding in time fresh cause for mutiny, till it seemed at last as if no solution of the problem was possible save the expulsion or destruction of a race which appeared incurable."

We are not prepared to adopt this optimist view of the lofty purpose of English rulers, and even if we did, we could not forget that they had to deal with a conquered people, and that on this very account their task was the more difficult, and that even its failure could not prove the race to be incurable. We have no right to pronounce either individuals or races incurable, and on Mr. Froude's own showing, there has been quite enough of blundering on England's part, even if her designs had been as noble as he represents them, to prevent us adopting such a conclusion relative to the Irish Celts. Never, in fact, were two races thrown together so little capable of understanding each other. One great fault of the English character is want of imaginativeness, a much more serious defect than at first appears in a nation, which has to govern another with so few points of affinity as the Irish have with the English. The Irish, on their part, owe the wondrous fascination which they undoubtedly possess to qualities which the English are accustomed to despise, either because they do not appeal to their sympathy, or because they are associated with defects which conceal or neutralise them. To establish harmonious relations between two races so opposite would have been no easy task, and unhappily, the history records a long and wearisome course of mistakes and oppressions on the part of the stronger which could not but bear bitter fruit. Where the faults of the one are at least as manifest as the natural defects of the other, it is too much to suggest that the latter are incurable. But the further examination of the demands of the two parties we must reserve for a future article.

* *The English in Ireland in the Eighteenth Century.* By J. A. Froude. Vol. I. (Longmans, Green, and Co.)

*CHILDREN'S SERVICES.**

The object of this book, as explained in its preface, is to furnish some "aids to Divine "worship in homes where there are children." Those who know the previous works of its author will not need to be informed that it is marked by deep reverence both for the sacred Scriptures and for the minds of children, by gentleness of spirit, and by a familiar yet solemn expression of communion with God.

The work is distributed into fifty-eight services, in which the lessons alternate between the Old and New Testaments. Each service consists of a hymn, a lesson from the Bible, a prayer, and one or more engravings. Of the last it may be said that they are not all of equal value, some of the last being very good, and the worst being very bad, but of the latter there are not more than two or three. The prayers are really devotional, indicating a living faith in the fatherhood and providence of God, and expressed with a simplicity that is natural, and akin to the feelings of a child. It is a matter

* *Children's Services: a Book of Pictorial Family Worship.* Illustrated with nearly Three Hundred Engravings. By the Author of "Expositions of the Cartoons of Raphael," "Twigs for Nests," "Sunday Half-Hours," &c. (London: James Sangster and Co.)

open to doubt whether children can be trained to habits of prayerfulness by putting thoughts into their minds and words into their lips which their elders regard as appropriate to their age and circumstances, rather than by setting before them as an example the habitual cultivation of piety by prayer. Our own opinion inclines to the latter: but there are circumstances in which we have to pray as children, rather than for them, and in such circumstances a manual such as this may be found useful for guidance. The lessons from Scripture are evidently chosen with great care, and are consecutive, embracing the principal epochs and events in the history of Revelation. The author has sought to simplify the statements of Scripture by replacing "obsolete and unusual words "and phrases by synonymous terms with which "children are familiar." The idea is good, but its limits are, we think, transgressed. No objection can be taken to the revision of some of the passages of the Old Testament, though even in these we should have preserved more of their familiar and archaic character. But in the New Testament the alteration is, in our opinion, too great. It is an unspeakable advantage for children to learn by heart the very words of our Authorised Version, especially when it conveys the thoughts of Christ, and we should have preferred to leave the explanation of somewhat difficult passages to the teacher rather than to have sought simplicity at the cost of a version which owes something of its sacredness to its familiarity. We offer these criticisms with unfeigned respect to a teacher whose spirit we regard with admiration, and whose judgment has been long exercised in these matters: but adaptation of Scripture to the needs of children has only of late begun to exercise the minds of their religious teachers, and for the present all efforts in this direction must be regarded as somewhat experimental. We cordially commend this work to the notice and use of parents and teachers of schools. We would suggest that it should not be used as a substitute for the ordinary service at family worship, but should form a separate and perhaps collective exercise for children in a class presided over by an intelligent senior.

SOME CHILDREN'S BOOKS.*

I.

As the Swallows come one by one, plainly telling us of the near advent of spring, so about this season the small gay-coloured books flutter in our eyes, reminding us that Christmas is approaching again, and, in spite of the all too dull and dark and dreary aspect of things outside, graciously making us think of another spring-tide—that of childhood—which it is always good and gladdening to look back upon. And this year the Christmas spring harbingers have come earlier than usual, and in comparatively large numbers. First and foremost, Mr. Eustace R. Conder (1) tempts us away from every-day cares to his "Sleepy Forest," where the hum of life is only heard faint and between whiles. How dainty that fairy of the dead leaves is, and how tenderly sweet but touching his short snatch of song; how clever is little Sharpwits, who learns the secret of the swallows; how odd the little Round Man, and how incomprehensible the Prince of the Blue Mountains, till we find that he is bewitched, and is in search of the Sleeper's Tree and the singing bluebells, whose seed, strangely enough, the Little Round Man is seeking for! All these things the curious must learn for themselves from the very chaste and dainty little volume, whose apt gold design on the cover well illustrates Mr. Conder's happy knack of setting forth the common truths of life with fine fancy, and in nicely-adjusted symbolisms.

Next, Mr. Kingston introduces us again to "Three Midshipmen" (2), whom we are certain boys would like to be acquainted with. They had many adventures—among wild beasts in Indian forests, during shipwreck, and in contests manifold with pirates. The book is very spirited, and is written with capital feeling for sea life, and the engravings are full of vigour.

Mr. Alfred Lewes gives us more of a real-life story in his "Swift and Sure" (3), which describes the career of two brothers, who had to make their own way in the world, and who took different ways to attain success—sometimes failing, but most succeeding where they really deserved to do so. Gerald and Fred Langton are in some things very well contrasted, and if the author had only compressed his book into somewhat less space the valuable lesson would have been more forcibly brought out that only industry and rectitude succeed in the end. Mr. Lawson has made one or two admirable illustrations for it.

Mrs. Prosser almost frightens us from her little book, which is most interesting, by an indifferent title. "The Days of the Cattle Plague" (4) is really too prosaic, though it faithfully describes the period of the tale and indicates the thread on which the incidents are strung. But who would expect from such a title as this to be introduced to such excellent characters as Mr. and Mrs. Laycock, Mrs. Flint, and good Aunt Patty. It is a careful and finished little story. Mrs. Prosser writes very pleasantly and does not open out too much, whilst a fine religious sentiment informs the whole, diffused through the story rather than imposed upon it. We ourselves read Mrs. Prosser's story with great pleasure, and we are sure many youngsters will do so likewise.

Miss (?) Kathleen Knox, in "Father Times' Story-book" (5), takes us back to something of the same atmosphere as Mr. Conder did. Little Mat, on a certain racing day, creeps up into the old Clock Tower of the Brown House, and Father Time comes to him and tells him stories on which bells and old oak trees and other natural things make confession. There is hardly the same fine fancy here as we find in Mr. Conder; but still the stories carry one along with a pleasant sweep, and may be recommended, although it should be said that the cuts are almost too harshly realistic.

We wish it were with more decided pleasure that we now take a stranger's hand and allow ourselves to be led into "May's Garden." (6). Very touching incidents are woven round some favourite common flowers—but the whole rather lacks the clearness and simplicity which indicate practice in writing. But there is fresh feeling; and the illustrations of the flowers in colours are good. We have the crocus, the furze, the red-thorn, the heartsease, the bluebells, the rose, the geranium, and the carnation. Miss Blue-Frock in the latter is very prettily touched indeed.

"T. S. E.'s" "Stories for Willing Ears" (7) is a series of sketches meant for boys. The first tells how George Shelmore managed his schoolfellows, how he trained his dogs, how profitably he spent his holiday. Lame Willie is very good—because the lesson of patience did something to make Willie a good man. The others strike us as hardly equal to these. The illustrations are fairly good.

Miss Annie Carey leads us to more useful matters in threads of knowledge; (8) giving us in the lightest manner and by means of dialogue a great deal of information about several important branches of industry. We can almost learn as much from her little book as if we actually spent a whole day in each of the factories; and that is saying a good deal. She describes intricate things with great clearness, and never overdoes any part. We are quite sure that children after reading this book will feel that they understand a number of useful things a great deal better than they did before.

In "Sea-gull Rock" (9) Jules Landeau, out of very simple materials, has woven such a fabric of fancy, adventure, and wild dream, as only a Frenchman of his type could invent. Madame Henry goes from Paris to a sea-side village of Brittany with her sick boy, who, with Nature for doctor, soon gets strong. One day, as she is on the beach with her boy, she falls asleep and he disappears, and we have her dream narrated in the most matter-of-fact and Dorésque form. All comes right very speedily, of course, on her awaking. Some distinguished French artists have drawn numerous illustrations with so much character and expression, that one is made to doubt whether they were done for the letter-press or the letter-press for the cuts. The volume is admirably got up in every way.

Myra, in her, "Adventures of Kwei" (10), has given us a very pleasant companion. How Kwei, the little Chinese girl, whose parents lived in one of the floating houses common in the Chinese rivers, was just about to be thrown overboard, when she was rescued by Mrs. Vanstrump, a Dutch lady, and carried to England, how she learned European ways, and how she was lost, and, after many adventures, was locked up in prison, from which she was at length saved by her friends; all this the children must learn for themselves from the book, which, in spite of some affectations, we are sure they will find very pleasant.

Mr. H. C. Adams, in the "Woodleigh Stories" (11), has alighted on a very good machinery for giving a feeling of novelty to the old Biblical narratives; and, if he had been but a little more concise, his book might have been pronounced successful. As it is, he is too apt to indulge in expressions of minor details which tend to involve the leading point, and now and then we lack a simplicity which ought always to be maintained in any adaptation of biblical fact or incident. However, there is an undoubted spirit manifest in the stories, especially in such of them as "The Spectral "Hand" or Belshazzar's Feast, which admit of somewhat freer treatment than others. A great deal of information as to Scripture places and Scripture manners is here very pleasantly conveyed, and in a form which, we fancy, should recommend itself to children.

Miss Bowen in "Grandmother's Relics" (12) has adopted an available, though a very simple, expedient whereon to hang one or two stories. She brings out several treasured relics, and recites the associations connected with them; now almost realistic and again fanciful and rather wild. But all, we think, are such as young persons would read with pleasure, though the English is occasionally rather slipshod. The volume is every way neat, but the illustrations might have been better.

* 1. *Sleepy Forest, and other Stories.* By EUSTACE R. CONDER, M.A. (Straban and Co.)
2. *The Three Midshipmen.* By WM. H. G. KINGSTON, author of "Peter the Whaler," &c. New Edition. (Griffiths and Farran.)
3. *Swift and Sure.* By ALFRED LEWES, with illustrations by John Lawson. (Griffith and Farran.)
4. *The Days of the Cattle Plague.* A story by Mrs. PROSSER, author of "The Audries and Their Friends." (Religious Tract Society.)
5. *Father Times' Story-book for the Little Ones.* By KATHLEEN KNOX. (Griffith and Farran.)
6. *May's Garden: or, where the Flowers Went.* A tale, with eight illustrations. (Seeley.)
7. *Stories for Willing Ears.* A book for boys. By T. S. E. (Hamilton, Adams and Co.)
8. *Threads of Knowledge, drawn from a Cambric Handkerchief; a Brussels Carpet, a Print Dress, a Kid Glove, and a Sheet of Paper.* By ANNIE CAREY. (Cassell.)
9 *Sea-gull Rock.* Translated from the French of JULES LANDEAU, by ROBERT BLACK, M.A. (Sampson, Low and Co.)
10. *Adventures of Kwei, the Chinese Girl.* By MYRA, Author of "Little Lizette," &c., &c. (Griffiths and Farren.)
11. *The Woodleigh Stories; or, Tales for Sunday Reading.* By the Rev. H. C. ADAMS, M.A. (F. Warne and Co.)
(12) *Grandmother's Relics and Her Stories About Them.* By C. E. BOWEN, author of "Jack the Conqueror." (Griffith and Farran.)

NOTANDA.

Old England is at all events a land "where wealth accumulates." But the list given in the *Spectator* of wills proved in the past ten years for amounts ranging downwards from 2,800,000*l.* to 400,000*l.* is not calculated to make the great mass of men more content with their lot, even if they accept in spirit the Shakspearian couplet—

"Who would not wish to be from wealth exempt,
Since riches point to misery and contempt?"

In the decade over which this golden compilation extends, it appears that ten persons have left more than a million, fifty-three over half a million, and 161 above a quarter of a million—pretty conclusive proof that the adage, "money makes money," is as true now as it ever was. The *Spectator* thinks that ten years hence, if a similar compilation is then possible, millionaires will be found even more predominant, in which case the time may possibly arrive when the worship of wealth will in great measure cease, because of its abundance. In glancing over the list, one is, however, struck with the strangeness of the names of the majority. How few made their mark in a political, social, or philanthropic sense, or came prominently before the world in association with anything calculated to raise them in esteem irrespective of their money!

The present is certainly preferable to the past, as far as regards the mentally and bodily afflicted; to suffer in either capacity no longer being treated more as a crime than a misfortune, nor does it seem likely the similar state of feeling foreshadowed, we think, in "Erewhon," is likely to come to pass. Bibles have long been provided for the deaf and dumb, and now it is projected to start a publication on their behalf—certainly a commendable method of adding to the pleasure of those to whom so many of the interests of life are a sealed book. There is also an interesting periodical which has reached its second number, entitled, *Loose Leaves; or, Church Stretton Private Asylums Magazine*, the contents of which, written by the patients in those institutions, show no indications that would lead to the supposition of their being the production of other than sane persons. It is pleasing to learn that the venture is proving productive of valuable results in relation to the health of its contributors, and that the scenes which figure in "Valentine Vox" are evidently now only to be found in fiction.

Not ten years have elapsed since Dr. Colenso aroused a chorus of disapprobation by his "Critical Commentary on the Pentateuch and Book of Joshua." In that period, however, so many other controversies have agitated the ecclesiastical atmosphere that, like Aaron's serpent, one has swallowed up the other, and the shepherd of the Zulus has been almost forgotten. Possibly a spark of the old flame may yet linger, and as in the *Two Gentlemen of Verona* we read that

"Fire that's closest kept burns most of all,"

the issue of "Twenty-six Popular Lectures on the Moabite Stone," with appendices containing, 1, The Elohistic Narrative in Genesis; 2, The Original Story of the Exodus; 3, The Pre-Christian Cross, which it is anticipated will be published with the new year, may revive the old contention; the promised volume being understood to contain the views formerly promulgated, but in a more attractive guise. Parts IV. and V. of the critical examination of the "Speaker's Commentary," by the Bishop of Natal, are also announced as in the press, so it is evident that if the coming year is free from polemical hurricanes it will not be the fault of the sometime Rector of Forncett St. Mary. Lucky indeed is it, as some one the other day observed, that no distortion of arithmetic is possible; that however it may be with history and geography, theologic bias cannot be introduced into mathematics. Everyone knows that Dr. Colenso's mathematical books are standard works in school and college, and who could fathom the results if there were such things as unorthodox figures.

A new method of embalming is described in *Les Mondes*, the injection of some fluid, supposed to be carbolic acid, through the mouth, causing the body operated upon to become mummified, and to acquire a

durability equal to stone or wood; the colour of the face meanwhile remaining as at the moment of decease. This is quite an advance on the forty days we learn from Genesis it took to embalm Jacob, and on the methods used by the Egyptians, who, however, did their work thoroughly, as the mummies in various museums testify; some of which, as Mr. Horace Smith correctly observed in his poetical address to the specimen in Belzoni's Exhibition, may have "dropped a half-penny in Homer's hat," and otherwise come in contact with notabilities of history. It is, however, rather premature to affirm that the modern mode makes the subject durable as stone. Those living 3,000 years hence will be the best judges of that; and the then scientists will be able to compare the method as described by Herodotus, with that introduced by M. Audigier now; possibly having mummies of both ages to verify their conclusions.

In his speech at the Middle Temple Lord Selborne said that the poetry of Wordsworth was the topic of conversation among those near him at table, and he forthwith commenced quotations from that poet illustrative of his own views of national affairs. Like many a lesser light, however, the author of the "Book of Praise" was not quite correct in his post-prandial poetical interpolations. "The child is father *to* the man," is no doubt a familiar passage, but the true reading is, "The child is father *of* the man"—a trifling difference, we admit, though from a red-tape luminary exactitude is more to be expected than from ordinary mortals unacquainted with what Macklin termed "a sort of hocus-pocus science." Several parallels of the line referred to are, it may be observed, to be found. Thus in "Paradise Regained"—

> "The childhood shows the man
> As morning shows the day."

And again in a less classical composition by Lloyd:—

> "Oft, too, the mind well pleased surveys
> Its progress from its childish days;
> Sees how the current upward ran,
> And reads the child o'er in the man."

Hymn and song gossip has been more than usually rife of late. It is pointed out as a peculiar literary coincidence that the author of "Oh, that will be joyful," Mr. Thomas Bilby, for many years parish clerk of Islington, recently deceased, and Mr. Andrew Young, formerly English master in the Madras College, St. Andrews, the writer of "There is a happy land," were both schoolmasters. In a current magazine Mrs. Alfred Gatty also notes that Dr. Watts did not write his well-known line, "For 'tis their nature *to*," but *too*, as shown in a printed copy of 1787. In his eightieth year, Sir John Bowring is announced as having in preparation a volume of hymns and songs for school children. The veteran diplomat is certainly a marvel of versatility. He has before contributed to hymnology in his "Matins and Vesper Hymns," and the range of his lingual acquirements is evinced in extant prose and verse translations from the Spanish, Servian, Dutch, Russian, Polish, Magyar, and other languages; his services abroad being testified to by a whole batch of foreign orders, from that of the Polar Star of Sweden to the White Elephant of Siam.

B.

Gleanings.

Railroads have now three gauges—a broad gauge, a narrow gauge, and a mortgage.

It is stated that in Paris the old-fashioned drawn bonnets are coming into vogue again.

There are menny people who not only beleave that this world revolves on its axis, but they beleave that they are the axis.—Josh Billings.

A wholesome discipline is enforced at the Eastern camp-meetings (U.S.), where the reverend preachers notify the speakers in the beginning, "If any man attempts to make a long speech, he will be sung down on the spot."

Mrs. Grote, the wife of the distinguished historian, appeared once at a *soirée* with a queer sort of turban on her accomplished head. "Look at that," said Sydney; "that's the origin of the word grotesque."

A little girl, who was visiting the family of a neighbour, heard them speak of her father as a widower, and, on her return home, said, "Pa, are you a widower?"—"Yes, my child. Don't you know that your mother is dead?"—"Why, yes, I know that mother is dead; but then you always told me you were a Londoner."

A Legal Opinion.—It was Mr. Justice Littleton, of Massachusetts, who made the following remark about a certain hotel, after he had been there on circuit. Some one asked him how he found the table. "How?" growled the judge. "Everything cold but the water, and everything sour but the pickles."

A Difficult Position.—On the occasion of the celebration of the silver wedding between the Rev. H. Ward Beecher and his church at Brooklyn, one of the speakers, Dr. Stores, said that Mr. Beecher had particularly requested that at the meeting nothing should be said referring to himself; but as it was held to celebrate the twenty-fifth year of his pastorate of the church, that was rather a difficult request to comply with. However, Dr. Stores was desirous of obeying his friend, and thought that a few remarks on the recent discoveries in Central Africa would be suitable to the occasion.

Remains of Old Westminster.—In making the foundations for St. Stephen's Club, at the corner of the Victoria Embankment, the workmen, after cutting through the road to the old bridge, and clearing away the accumulated rubbish and made soil of ages, reached in the maiden earth, at a depth of twenty feet, a thick wall built of stones of great size, and standing upon piles about eight feet long, topped with thick planks. The wall, which enclosed a considerable space, was probably the remains of the houses built for the accommodation of the canons of the collegiate church of St. Stephen in the time of Richard II., which are described by Maitland to have stood adjacent to the old woolstaple (wool and general market in which the octrois of the day were collected), demolished in 1738 to form the approaches to the first Westminster Bridge. Several barrow-loads of bones, chiefly animal, have been found, among which were the underjaw of a boar, with tusks three inches long, and a single bone stated by the workmen to have been four feet long and eight inches or nine inches in diameter, but which appears to have been lost before a proper examination could be made of it. The other day a key with a bow shaped like a flattened Gothic arch, and some rude specimens of pottery, apparently worked up without a wheel, were discovered.

The Workman's Magazine.—A new monthly publication is announced to commence with the New Year, called the *Workman's Magazine*. It is to be edited by the Rev. H. Solly, who is supported by a number of eminent men of various ranks and professions, including Lord Lyttelton, the Rev. Canon Kingsley, Samuel Morley, M.P., George M'Donald, Esq., Professor Seeley, Professor Morley, Edmund Jenkins, Esq., author of "Ginx's Baby," C. E. Maurice, Esq., Jas. Hole, Esq., Sir John Lubbock, M.P., Messrs. Applegarth, Odger, Howell, Potter, Guile, and others, representatives of the working classes. The prospectus states that the object is to combine sound information upon political economy, history, and kindred topics, with matter of an entertaining character and on lighter subjects. There will also be a space reserved for papers that will "worthily and pleasantly occupy the attention of thoughtful working men in their more serious moods, especially in their leisure Sunday hours." We heartily wish success in this new undertaking, which seems to be started on a thoroughly sound and healthy basis.

A Chaldean Account of the Deluge.—The *Daily Telegraph* has received from Mr. George Smith, of the British Museum, the subjoined account of the record of the Deluge, which, as was announced a day or two ago, he has lately deciphered from the Assyrian monuments:—"The cuneiform inscription which I have recently found and translated gives a long and full account of the Deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Erech (one of the cities of Nimrod), now represented by the ruins of Warka. In this newly-discovered inscription the account of the Deluge is put as a narrative into the mouth of Xisuthrus or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the Deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berosus, the Chaldean historian, than to the Biblical history, but it does not differ materially from either; the principal differences are as to the duration of the Deluge, the name of the mountain on which the ark rested, the sending out of the birds, &c. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis."

Substitute for Wall Paper.—Considerable progress has been made in the production of a substitute for paper that would be a boon to hospitals as well as private houses. The new wall decorations to supersede paper-hangings and paint are thin sheets of metal painted over by a patented process. They are artistic in appearance like most French products, and said to be durable. Tinfoil in sheets, the thickness of ordinary writing-paper, is the material on which this new style of mural decoration, including gilding, is executed. Tinfoil is pliable and supple, sufficiently tough not to be easily torn, and offers a smooth and uniform surface. It forms an excellent base for the work executed upon it. It also possesses the advantage of being waterproof, a property well known to architects and builders, who frequently use it to cover damp walls, on which, without that covering, any decorative work would soon perish. The process of executing the painting on tin offers no difficulty. The sheets are manufactured of a width and in lengths suitable to their application on the surfaces to be covered. At the manufactory in Paris the ordinary widths made use of are from thirty to forty inches, and the length five mètres, or rather more than five yards. The application of the painted metallic hangings to either wood, stone, plaster, or iron surfaces offers no difficulty. The operation is somewhat similar to putting up paper-hangings, with this difference—that with the latter the paper is pasted over at the back before being hung, and with the former the surface to be decorated is covered with a thin coat of adhesive varnish, on which, after it has been left to dry partially, the painted tin is affixed with great ease. So little is the difficulty that any skilled paper-hanger can, after a few hours' practice, do the work successfully. From the extreme flexibility of tin-foil, mouldings and cornices are covered with the metallic hangings in the most perfect manner, and with a smoothness of surface and sharpness of outline at the edge and mitres which the painter's brush cannot rival. The varnish used for fixing is of the nature of gold size, but more adhesive. Being of itself "hydrofuge," it adds to the protection of the paint against damp. If all this be true, we may well wish the patentees success.—*Medical Press and Circular.*

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTH.

NORRIS.—Nov. 9, at Radnor Lodge, Clifton, the wife of John F. Norris, barrister-at-Law, of a daughter.

MARRIAGES.

DAVIES—CAWKER.—Nov. 13, at Mount Pleasant Chapel, Swansea, by the Rev. James Owen, William Davies, Richmond-villas, to Annie, only daughter of John Cawker, Northampton-place.

CANNON—ELL.—Nov. 14, at Robertson-street Congregational Church, Hastings, by the Rev. C. New, Henry James Cannon, Esq., of Bombay, to Mary Ann Louisa, second daughter of the late Mr. John W. Ell, of Peckham.

VINEY—NICHOLSON.—Nov. 15, at the Congregational Church, Redhill, by the Rev. W. P. Dothie and the Rev. Josiah Viney, Ebenezer Viney, of Upper Norwood, to Catherine, second daughter of the late Dr. B. W. H. Nicholson, F.R.C.S., Deputy Inspector-General of Hospitals.

DEATHS.

THORN.—Nov. 8, at Grafton-villa, Winchester, Martha, relict of the late Rev. William Thorn, of Winchester, aged 93 years.

SUTTON.—Nov. 8, Lucy, the beloved wife of the Rev. W. Sutton, Baptist minister, Oakham, aged 38 years.

Breakfast. — Epps's Cocoa. — Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

How to Dye Silk, Wool, Feathers, Ribbons, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Kinahan's LL Whisky.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on the seal, label, and cork. Wholesale Depôt, 20, Great Titchfield-street, Oxford-street, W.

Holloway's Pills are the finest medicines for dilapidated constitutions, disordered liver, biliousness, and indigestion. The wonderful efficacy of this salutary medicine, and the good effects produced in patients suffering from the above complaints would appear incredible if not confirmed daily by proofs of the cures effected by them and the permanent benefit derived from their use. These invaluable Pills soothe and strengthen the nervous system, purify the blood, regulate the secretions, and invigorate the constitution. Disease flies before them. They are composed of vegetable extracts, unmixed with a grain of mineral or noxious substance. They may therefore be given with the utmost confidence and with perfect safety to delicate females and young children. They cannot do harm.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Nov. 13.

ISSUE DEPARTMENT.

Notes issued	£33,979,380	Government Debt..	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	18,979,380
		Silver Bullion	
	£33,979,380		£33,979,380

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,286,873
Rest.....	3,188,605		
Public Deposits'..	7,612,438		
Other Deposits ..	19,841,727	Other Securities ..	23,152,710
Seven Day and other Bills	460,614	Notes	8,481,410
		Gold & Silver Coin	762,421
	£45,656,414		£45,656,414

Nov. 14, 1872. Frank May, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, Mark Lane, Monday, Nov. 18.

Our market was moderately supplied with English and foreign wheat this morning. The trade was steady, and all good samples of English wheat realised last Monday's quotations. Foreign wheat was held with firmness, and the sales made were at former prices. Flour was in retail demand, at last week's quotations. Peas, beans, and Indian corn were unaltered in value. Malting barley was fully as dear; other descriptions in better supply, and prices were in favour of buyers. Oats were in fair request at the advance of 1s. per qr. made during the past week. Cargoes on the coast are unchanged in value.

CURRENT PRICES.

	Per Qr.	
WHEAT—	s.	s.
Essex and Kent, red..	59	to 62
Ditto new.. ..	50	58
White	58	67
„ new ..	50	58
Foreign red ..	59	62
„ white ..	64	67
BARLEY—		
English malting	31	35
Chevalier.. ..	41	48
Distilling.. ..	33	37
Foreign	31	35
MALT—		
Pale..	66	75
Chevalier.. ..	—	—
Brown	55	60
BEANS—		
Ticks	31	33
Harrow	33	35
Small	—	—
Egyptian.. ..	31	32
PEAS—		
Grey	32	to 35
Maple	37	40
White	37	40
Boilers	37	40
Foreign	38	42
RYE—	36	38
OATS—		
English feed ..	21	26
„ potato..	27	33
Scotch feed ..	—	—
„ potato..	—	—
Irish Black ..	18	21
„ White ..	18	21
Foreign feed ..	16	20
FLOUR—		
Town made ..	50	57
Best country households ..	43	47
Norfolk & Suffolk	40	42

METROPOLITAN CATTLE MARKET, Monday, Nov. 18.—The total imports of foreign stock into London last week consisted of 15,278 head. In the corresponding week last year we received 16,243; in 1870, 13,478; in 1869, 12,964; and in 1868, 5,996 head. There has been much less firmness in the cattle trade to-day, and with more liberal supplies of stock prices have had a drooping tendency. Very few foreign beasts have come to hand, and the condition of the few receipts has been secondary, whilst with a slow demand for most qualities prices have been irregular. Amongst the arrivals from our own grazing districts were some 1,500 from Leicestershire, 30 Lincolnshire, 400 Hereford, and about 400 from other parts. In all breeds sales have progressed slowly. The choicest stock has declined to the extent of 2d. per 8lbs., but in inferior a fall of 4d. has been noticed. The extreme top quotation has been 5s. 10d. per 8lbs. There have also been on sale about 300 Dublin beasts, and 800 Irish cows. There has been an increased supply of sheep in the pens. A sluggish demand has been experienced, and prices have declined 2d. per 8lbs., the best Downs and half-breds selling at 6s. 8d. to 6s. 10d. per 8lbs. Calves have changed hands quietly, and pigs have sold at about late rates.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	8	to 4	0	Pr. coarse wooled	6	0	6	6
Second quality .	4	2	4	8	Prime Southdown	6	8	6	10
Prime large oxen	5	0	5	6	Lge. coarse calves	5	0	5	6
Prime Scots . .	5	8	5	10	Prime small .	5	8	6	0
Coarse inf. sheep	4	2	4	6	Large hogs . .	3	8	4	6
Second quality .	4	8	5	3	Neat sm. porkers	4	8	5	0

METROPOLITAN MEAT MARKET, Monday, Nov. 18.—The supplies of meat on sale here to-day were moderate. Sales were very slow, but prices were maintained, owing to the cold weather.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	4	to 4	0	Inferior Mutton	4	0	to 4	4
Middling do. .	4	0	4	0	Middling do. .	4	4	4	10
Prime large do.	4	6	4	10	Prime do. . .	5	0	5	6
Prime small do.	4	8	5	2	Large pork . .	3	4	4	0
Veal	5	2	5	8	Small do. .	4	0	4	8

PROVISIONS, Monday, Nov. 18.—The arrivals last week from Ireland were 1,369 firkins butter and 4,239 bales bacon, and from foreign ports 21,225 packages butter, and 781 bales bacon. The cold weather has caused a better sale for butter, and the best descriptions of foreign advanced 3s. to 4s. per cwt. Irish is slow, but holders are firm, anticipating an improved demand. The late fall in price of bacon has caused an increased demand, and prices rallied 2s. to 4s. per cwt., with a firm market.

COVENT GARDEN, Friday, Nov. 15.—The supply of English fruit is but moderate, and the bulk of indifferent quality. Continental and Channel Islands fruit is superior. We have had large arrivals of superior Newtown pippins, which have commanded good prices at auction, and also at private sales. Rough outdoor produce remains nearly at last week's quotation.

HOPS.—BOROUGH, Monday, Nov. 18.—The active business which has been prevalent during the past month has slightly diminished, and the tone of our market is quiet. The sales effected fully confirm the recent advance, and prices may be quoted extremely firm. The largest portion of choice and coloury hops has passed out of the hands of planters, and the remainder consists principally of medium quality. Yearlings and olds are without attention. An active business continues to characterise the continental markets, and prices are firm at the advanced rates. In New York there is more business doing at advanced prices. Mid and East Kent, 75s., 130s., to 140s.; Weald of Kent, 65s., 80s. to 100s.; Sussex, 65s., 70s., to 90s; Farnham and country, 84s., 105s., to 120s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday Nov. 18.—English potatoes are firm, with a steady demand at the annexed quotations. The arrivals of foreign are large, and in excess of requirements, at prices ranging from 70s. to 85s. per ton. Last week's imports consisted of 1,110 tons 14,245 bags from Antwerp, 152 bags Bremen, 3,218 Brussels, 7 Calais, 490 tons 1,337 bags Stettin, 124 tons Le Vivier, 839 tons 4,748 bags Rotterdam, 16 sacks Bordeaux, 1,193 bags Harlingen, 127 tons 1,643 bags Hamburg, 879 tons 2,981 sacks Dunkirk, 450 bags Boulogne, 46 tons Pameaux, 155 tons Rouen, 12 tons 20 bags Christiana, 147 bags Gothenburg, and 125 tons from Rendsberg. Best Kent Regents, 180s. to 195s. per ton; Secondary and inferior ditto, 120s. to 165s.; Rocks, 120s. to 130s.

SEED, Monday, Nov. 18.—The few parcels of English cloverseed which have appeared were held at very high rates for fine qualities; German and French were fully as dear, with more buyers of the best samples. White cloverseed was scarce and high in value. In trefoil little business passing, and no variation to quote in any sort. Fine new canaryseed brought quite as much money, with a ready sale; foreign was dull, and offering at very moderate prices. Large Dutch hempseed was quite as dear, with a ready sale. New white mustardseed was unaltered in price. The best brown samples were held rather higher, coming forward slowly. Winter tares were taken off in small lots on former terms.

WOOL, Monday, Nov. 18.—The wool trade has been firmer. Business, both in colonial and English sorts, has been on a fair average scale, and prices have been well maintained.

OIL, Monday, Nov. 18.—Linseed oil has been quiet at about late rates, but rape has been firmer. Other oils have sold on former terms.

TALLOW, Monday, Nov. 18.—The market is quiet, and prices are easier. Old Y.C. on the spot 43s. 6d., and new 45s. 3d. per cwt. Town tallow, 43s. 3d., net cash.

COAL, Monday, Nov. 18.—Good demand at last peices. Hettons, 27s. 6d.; Hettons South, 27s. 3d.; Hettons Lyons, 26s. 3d.; Hartlepool East, 27s. 3d.; ditto, 26s. 6d.; Hawthorn, 26s.; Tees, 27s. 3d. Ships fresh arrived, 10; ships at sea, 5.

Advertisements.

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The Chair will be taken at Twelve o'clock, and the Poll closed at Two precisely, after which hour no votes can be recorded.
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